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Zion's Herald

Wednesday, December 21, 1898



TWO WEEKS OFF

REV. O. S. BAKETEL, D. D.

THERE is more to the world than our own back yard. Having seen little else except the front and back yards for some time, we thought a look into the domain of somebody else for a few days might help us; and having been designated as Conference visitor to the Woman's College at Baltimore, we not only planned to go there, Nov. 18-18, but to take in various other points and make a two weeks' trip. So after having done our duty on election day, we started, the first objective point being the Missionary Committee at Providence. We were present during the debate and vote on the question of dividing the apportionments, which resulted in giving 57 per cent. to the foreign field and 43 to the home. There were many familiar faces in the Committee, that we had seen at the last General Conference.

The next four days found us in New York and Brooklyn. Sunday was spent with our old college chum, Dr. John Rhey Thompson, at the Summerfield Church, preaching for him once. Thirty years ago, when in college, we heard him preach his first sermon, from the text, "Stand fast, therefore, in the liberty," etc. We have never heard him from that day until this visit, when he gave a clean-cut and able sermon on Christian consecration from Romans 12: 1. He is a remarkable preacher. It is a pity that so great an engine should be set in so frail a boat. His brain power is beyond his physical. Methodism knows very few men who are his superiors or even equals in pulpit ability. He has kept in active service, being sought by the best churches, when most men would have been on the superannuated list.

The New York Preachers' Meeting had an open day, and the public was invited to hear Prof. W. L. Tomlins speak on music, especially as related to church psalmody. We learned more about the soul of singing than we ever knew before. Every preacher and choir leader ought to hear him.

Twenty nine years ago we wanted to go to Drew Seminary for a theological course, but poverty prevented. How to go to school and be a pastor at the same time we could not then imagine, so we had to take advantage of that other theological seminary, the Conference course of study, and give up our thought of Drew. But finally we have been there, though only for a day. Still we caught the spirit of the place. A magnificent wooded campus of ninety-five acres; excellent buildings and more on the way; a body of two hundred young prophets preparing for active work for God, led on by a devout, consecrated, scholarly, and thoroughly orthodox faculty. We found one young man from our own district, whom the faculty report as doing well, and who is very happy in his work. This visit renewed the old desire to be a student here; but, alas! years and cares are too many, and we must be content to keep young as long as we can, and "give attendance to reading" and study, while we slip down over the western hillside.

Wednesday found us in the Church Extension rooms seeking a change in the conditions of a grant. Dr. Kynett, though very busy, received us kindly, heard our story, put it before the Board that had its monthly meeting that afternoon, and our request was granted. This Society has done much for the church, and thus for the cause of Christianity. It gets abused frequently because not all the churches obtain what they want. But there are always more applications than funds to meet them; hence some places must be disappointed. Without doubt they do the best they can with the knowledge they have of the situation. We ought to double the collection for this cause.

The next point was Baltimore, to be the

guest of the Woman's College from Wednesday evening until Saturday morning. Twenty-one visitors came, representing the following Conferences: Northwest Indiana, Cincinnati, Kentucky, West Virginia, Baltimore, New York, New Jersey, New York East, Newark, Central and Northern New York, Philadelphia, New Hampshire. Every attention was paid us. We were delightfully entertained. The time of our visit was not when the school was on dress parade, but when in the midst of active work. We found 180 students in the College and 220 in the Latin School, and a thoroughly-equipped faculty, each one of whom is a specialist in his or her department. The most thorough work is done. We can judge of its grade somewhat when we know that in competitive examinations for foreign fellowships, the representatives of this school usually are the winners. An inspection of the laboratories showed that nothing is wanting to give the very best opportunities to students. Here is one of the best gymnasiums to be found anywhere, with teacher and resident physician present all the time. The homes for the students are models in every way, and the prices are extremely low. All are treated alike as to accommodations. The rich and the poor meet together on the same level. The rooms being alike and the prices the same to all, there are no distinctions. The cap and gown are worn by every student. Thus the poor is as well dressed as the rich, and the rich no better than the poor. They live amid a good religious atmosphere. Of the more than 160 who have graduated, all have gone out Christians. This is a splendid place for our young women seeking culture beyond the seminary. The president of Harvard College said some time since: "The best equipped Woman's College in the country is at Baltimore." That means a great deal coming from such a source. Dr. J. F. Goucher is the ideal man for president. His wisdom, foresight and push have made the school what it is. We could hardly be excessive in our words of commendation.

If in the olden days "all roads led to Rome," now all roads lead to Washington. And why be within forty-five minutes of the capital city and not go? Such a thing would be manifestly improper. So Saturday, after paying our respects to Dr. John Lanahan at the Book Rooms; looking on the tablet that marks the site where stood the Lovely Lane Chapel in which was held the famous Christ-

mas Conference of 1784 in which the Methodist Episcopal Church was organized; climbing the Washington monument; visiting the Mt. Vernon Place Methodist Church and the Johns Hopkins University, we boarded the Royal Blue Line for Washington. Comfortable quarters had been secured for us by our old New Hampshire friends, A. P. Tasker and wife, who aided to make our stay very pleasant. Sunday morning at 9:30 we were in the Sunday school of the Metropolitan Church. After this we listened to a stirring sermon from Dr. Bristol, the pastor. In the afternoon we visited the Chinese Sunday-school where there were forty teachers and fifty five scholars. It was a very interesting occasion. They are sowing here the good seed of the kingdom.

This is President McKinley's church. Nearly every Sabbath he is in his pew, an interested listener and hearty participant in the services. On communion Sunday he is one of the first to start to the altar, and he kneels among the people as humble as an ordinary citizen. A splendid example for the head of the nation!

Sunday evening we listened to an excellent sermon by Dr. Lucien Clark at the Foundry Church.

Monday we visited the Northwest section of the city, going out to the American University grounds. The College of History is a beautiful structure of white marble, and when twenty-six such buildings are on this site, it will make such a combination as is not to be found in this country. A line of street cars is chartered that will pass by the corner of these grounds. It is expected that it will be built within two years. While looking about on the outlook for Protestantism, we went also to the Northeast section and viewed the grounds and buildings of the great Catholic University. It is finely located and has now 165 graduate students pursuing courses.

Of course we saw the great Congressional Library. It is worth a visit to Washington to see only this great structure. It is probably the grandest building that stands today in any land. This is the opinion of many who have traveled widely.

It was a great pleasure to have a brief conversation with President McKinley, whom we have known for more than thirty years, and to whose older sister we went to school for a year in the public schools of Canton, Ohio. Many times we have been to the same communion table with him.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The President at Atlanta

It has happened that the first celebration of peace occurred in a Southern city. Although several Northern cities have held what were called peace jubilees, they were all held before the signing of the treaty of peace. The prompt response of the South to the President's call for troops, and the prominence of some of her leading men during the short conflict, naturally contributed to the warmth with which that section of the country entered into the spirit of the celebration. The President promptly accepted the invitation to be present, and in his address before the joint session of the Georgia legislature he displayed his happy faculty of saying graceful things at the right time and place. When he said, "Every soldier's grave made during our unfortunate Civil War is a tribute to American valor," everybody listened with something of surprise. When he added, "The time has now come when we should share with you in the care of the graves of Confederate soldiers," there was such cheering as perhaps never before greeted any Northern man speaking to a Southern audience. Conservative old men, who fought with the Confederacy, rose from their seats and shouted till they were hoarse. One of the eldest bowed his head, as he leaned over the speaker's desk, and wept like a child. It was a scene never to be forgotten, and has stirred the South to its very depths. The results of Atlanta's Peace Jubilee will be seen in a fresh revival of the spirit of conciliation, and the spread of ideas in keeping with the theory of an Indivisible Union of all the States.

The Navy at Havana

The sudden outburst of the riotous element at Havana on Sunday, the 11th inst., revealed the necessity of immediate and decisive action. Orders were immediately issued for the Texas, Brooklyn, Castine and Resolute to proceed to Havana without delay. Three of the ships got away from Hampton Roads by Thursday, and the Castine sailed from Boston on Sunday. Commodore Philip is on board the Texas, and Commodore Cromwell took passage on board the Brooklyn. The last-named officer will assume command of the

naval station at Havana. All the ships will be under the command of Admiral Sampson, who is now in Havana with the New York and the Topeka; but as his duties with the Evacuation Commission are not yet completed, Commodore Philip will probably continue to act as the commanding officer of the fleet. The promptness with which the ships responded to the call is another tribute to the condition of the Navy.

Troops Needed in Cuba

The Cuban Commission has recommended that 50,000 troops be sent to Cuba to be ready to support the Government when Spain relinquishes the island; and the War Department is getting that number in line. It is regarded as a matter of importance that armed troops be on hand to take possession of the Spanish garrisons the moment they are evacuated, to prevent the insurgents from making any attempt to occupy them. The feuds of years will not die with the change of sovereignty, and in the unsettled condition of affairs that must needs ensue, it is believed that an army of 50,000 will be none too large. The recommendation is that they be distributed among the provinces as follows: Havana, 24,000; Matanzas, 10,000; Santa Clara, 10,000; Puerto Principe, 2,000; and Santiago, 1,000. This disposition leaves 3,000 for an emergency. The President has appointed General Brooke Military Governor of Cuba. Each of the six provinces will have its own military governor, all acting under instructions from General Brooke, whose powers will be the same as those exercised by the captain-general under the Spanish régime. General Ludlow has been designated as governor of the city of Havana, while General Fitzhugh Lee is the governor of the province of that name, both responsible to General Brooke. The details necessary for military government of the island will be amplified later, but the outlines are as given above.

Civil Power in France

The Cour de Cassation comes to the rescue of the civil power of France at a most opportune moment. While engaged in reviewing the case of Dreyfus, it has found authority to exercise supervision over military tribunals, duly vested in it by the French code. The most important witness for Dreyfus is one Colonel Picquart, now confined in the military prison of Cherche Midi. While many believe him innocent of all guilt, he was tried by a court martial and sentenced to be dismissed from the army. He was then arraigned as a civilian on the same charge on which he had already

been adjudged guilty and sentenced. Shortly after the Cour de Cassation decided to revise the proceedings of the Dreyfus case, Picquart was ordered to be again tried before a court martial, this time as a civilian. It is charged that the plot of the military authorities was to allow him to give his testimony in favor of Dreyfus before the Cour de Cassation, then to discredit his testimony by severely punishing him. Such a condition of things would seriously embarrass the Court and materially lessen the chances in favor of Dreyfus. Acting on this newly discovered authority, which no one appears to contest, the Court ordered the military governor of Paris to postpone the trial of Picquart. By this action it will be free to render its verdict in the case of Dreyfus without exposing the testimony of Picquart to discredit, and it will show to France and to all the world that in time of peace the civil power is supreme. If it can maintain that position, it will perpetuate the Republic; if it cannot, it will prepare the way for a military dictator.

Lord Rosebery Again the Leader

The Liberal party in England is torn with dissensions and weakened with intrigue. Its recognized leaders have been unfortunate in supporting unpopular measures, and in trying to keep to the front questions which the people did not consider of paramount importance. The unparalleled rout of the party in 1895 was due very largely to the prominence given to local option. Lord Rosebery immediately resigned the leadership, and although Sir William Harcourt had been even more insistent that the issue of local option should be pressed, the latter was recognized as the Liberal leader in the House of Commons, while Lord Kimberley stood its spokesman in the House of Lords. Sir William has signally failed to forecast the questions in which the British public were likely to take most interest, and he has been exceptionally unfortunate in allowing opportunities to be seized by his rivals in the Liberal party or his opponents in the other parties. Especially has he permitted Mr. Chamberlain, the colonial secretary, to distance him in the program for "old age pensions," and in the promotion of a cordial understanding between Great Britain and the United States. In keeping silence concerning the Fashoda incident he allowed himself to be displaced by Lord Rosebery who, although in retirement, was outspoken in favor of the action of the Government. He has now resigned, and the Liberals, with something like unanimity, have turned to Lord Rosebery, who will become the party leader. That means the set-back

of home rule and probably the independence of the anti-Parnellites. Mr. Herbert Asquith will probably be selected to lead the opposition in the House of Commons.

The Balance of Trade

It is a very common fallacy that the balance of trade in favor of a nation is a clear gain. But this is very far from true. It is an encouraging and stimulating fact that during the last four years we have sold the products of our farms and manufactories to such an extent that more than one billion dollars has nominally been placed to our credit on the world's balance sheets. This is not altogether a desirable state of things, notwithstanding the fact that Americans covet a favorable balance of trade. We have apparently sold more than we have bought, but it does not follow that we are so much the richer. If this were true, the condition of Great Britain would excite alarm, for the apparent balance of trade against her amounts to more than \$600,000,000 annually. That is, she buys goods whose value in her markets is more by that sum than the goods she sells abroad. Instead of growing hopelessly insolvent, as she most certainly would do if a favorable balance of trade were evidence of prosperity, she is steadily adding to her wealth. Porto Rico furnishes an instance of waning fortunes with the balance of trade overwhelmingly in her favor. The profits of the products of the island sold abroad have gone very largely into the hands of the owners of the immense sugar plantations who live in Spain. While the balance of trade as shown by the books of the custom house is in her favor, the balance of prosperity is hopelessly against her. Of the enormous amount credited to us by the balance of trade we have paid out a very large share to foreign ship owners who have carried our products abroad, and another very large share has gone to the expenditure account of Americans traveling in Europe. If we knew just what part of the billion dollars remained to us after deducting even these two items, we should be in a better position to estimate what benefit we have derived from the balance of trade being in our favor. It is plain that the present condition of things is an unhealthy one, and unless we find some way to increase imports as well as exports we shall find our trade going to nations that want to buy as well as to sell. Barter is the oldest and the most essential element of successful trade whether with individuals or nations.

Value of Street Railway Franchises

A street railway company in Baltimore has recently leased its lines to another corporation. The change in management has brought out the fact that the fortunate holders of stock whose par value was \$25, and which has been paying fat dividends for many years, are now to be paid at the rate of \$90 in cash or its equivalent for every share they own; and that instead of a capitalization of \$3,500,000, the new company will have a capital stock of \$12,600,000, on which dividends must be paid at the expense

of the citizens of Baltimore. While there are strong objections against municipal ownership of street railways, there can be no objection to the municipal ownership and control of the streets themselves. No city has any right to bind its citizens to all futurity to pay large dividends to people who have nothing whatever to do with the development of the city or its industries. After the scandal about the Broadway franchise in New York city some years ago, the legislature enacted that such franchises should be sold at auction to the highest bidder. In less than ten years a franchise of that kind was sold under an agreement of the purchasers to pay into the city treasury annually more than forty per cent. of the gross receipts of the line. It is time for the intelligence of all our cities to put away the fright which is experienced every time it is suggested that the rights and powers of the municipality should be administered for the benefit of the people. The cry of "socialism" or "paternalism" is sufficient to kill any plan for enlarged powers; but there is no more socialism in managing the transportation of a city than there is in controlling its water supply. To constantly limit and abridge the rights and powers of the municipality, and at the same time enlarge and increase the rights and powers of corporations, are two mistakes for which we every year pay dearly.

An Instance Nearer Home

In accordance with an act of the Massachusetts Legislature, the Boston Elevated Railroad was given permission to issue stock to the value of \$20,000,000. Up to this time it has issued half that amount of common stock—the preferred stock is yet to be issued. The par value is \$100, but subscribers were charged \$104.25, the additional amount being added to cover expense of organization. This new organization has not built a rod of elevated road and shows no immediate signs of doing so; and yet with an issue of stock whose par value is \$10,000,000, on which 54¼ per cent—or \$5,425,000—has been paid in, it finds that this \$5,425,000 invested in its stock is worth today in the markets of Boston \$8,450,000—a net profit of \$3,025,000. That is to say, this corporation, solely by virtue of its franchise, has paid a dividend of over fifty per cent. since the legislature granted its charter. It gave nothing whatever in return. It has already received more than \$3,000,000, and that is considered only the beginning of the returns that will come in the future. The corporation which preceded this one in the management of the street railways of Boston is guaranteed a dividend of seven per cent. on its common stock and eight per cent. on its preferred stock; while savings banks find it difficult to pay three and one-half per cent. There must be a mistake somewhere, and the trail of the mistake leads towards the corporations which are given franchises worth millions of dollars, because, forsooth, the citizens of a municipality cannot be trusted to manage their own business.

Where the Fifty Millions Went

It will be remembered that before the actual declaration of war Congress placed fifty million dollars in the hands of the President as an emergency fund to be used for the purchase of supplies and material in case of need. Of this amount the State Department was allotted \$393,000. It disbursed \$48,276 for unusual expenses called for by the war, set aside \$130,000 to pay the expenses of the Peace Commissioners, and presumably has the balance to its credit. The War Department up to the time of the meeting of Congress had expended \$13,951,303; the two largest items being charged to the Engineer Bureau (\$5,369,787) and the Ordnance Bureau (\$4,797,036). There was allotted to the Navy Department \$29,973,274. This has all been expended except \$275,000. Nearly \$17,700,000 was spent in the purchase of vessels; almost \$8,000,000 went to the purchase of ordnance; and the remainder was distributed among the different bureaus. As showing the progress of the medical department of the Navy, it may be mentioned that only \$37,000 of this emergency fund was needed by the surgeon general, for he had foreseen the necessity of preparation before it was voted. To the medical department of the Army it was necessary to appropriate \$1,233,693, and even then there were loud complaints of the lack of medical supplies.

An Old Debt

The State of North Carolina equipped two regiments of white troops and one regiment of colored troops for service in the war with Spain. In doing this she incurred expenses amounting to about \$30,000. Bills for the amount were duly made out and forwarded to Washington, and the account was in process of settlement when the Comptroller of the Treasury discovered that in 1856 the Federal Government invested \$58,000 of Indian trust funds in bonds issued by North Carolina in aid of a railroad. No interest has been collected on these bonds since the outbreak of the Civil War, and the amount due on them is \$138,340. The Comptroller holds that the money now due the State for war expenses shall be credited on account of these bonds. The fact that the State was a debtor to the Government escaped the vigilance of the officials of the Treasury a few years ago when \$400,000 was refunded the State for direct taxes. It is said that an attempt will be made to induce Congress to order the Treasury Department to pay the bill for expenses incurred in organizing and equipping the three regiments, and that no action shall be taken to collect the amount due from the State.

Bigotry in Porto Rico

After the somewhat unseemly haste with which Porto Rico changed her allegiance, and the professions of love for American freedom, it is a surprise to learn that the Roman Catholic priests at San Juan have issued a proclamation denouncing as illegal all marriages not solemnized by themselves, forbidding Catholics from entering the houses of Protestants, and declaring that they

must have no association of any kind with non-Catholics. General Henry, the Military Governor, immediately notified the alcade to inform the priests that such denunciation of religious denominations is not to be tolerated, and that the priests will not be allowed to issue proclamations calculated to disturb the peace. He also gave them to understand that if there were any further efforts in this direction the military authorities would put a stop to it.

Demoralization in Sze-Chuen

Mail advices from China indicate serious disturbances in the Western Chinese Province of Sze-Chuen. Business is paralyzed, and a reign of terror has been inaugurated by Yumantze, the leader of a band of five thousand rebels. They are thoroughly disciplined and determined to rid China of all foreigners and Christians. Catholic refugees to the number of six thousand have fled to Chung-King, and twenty thousand people, mostly native Christians, have been rendered homeless. During their raids the rebels have destroyed property to the value of over seven million dollars and have killed sixty-two persons, including several English missionaries. Two Catholic missionaries whom the city of Yui-Chuan delivered as hostages were beheaded by Yumantze. The damage done to French property is said to amount to more than five million dollars. Such reports as these indicate the condition of things in China under the reactionary spirit which dethroned the Emperor and placed the Empress Dowager in control.

Our Merchant Marine

Just at a time when the commerce of the world is turning towards the Pacific and every nation is eager for its full share, it is disheartening to know that American shipping is not even holding its own there. In 1880 the entries from, and clearances to, Asia and Oceania, at ports in the United States, amounted to 238,980 tons; last year there were only 221,438 tons. During that interval the foreign shipping increased from 431,242 tons to 924,720 tons. The importance of this trade is recognized by all the leading nations of the world except the United States. In order to insure its full share of this growing and profitable business, the United States is paying only \$40,000 annually to American lines carrying mails to Asia at the regular mail rates. Spain paid in 1896 ten times that amount; France paid \$1,217,000; and Great Britain paid \$1,250,000. These sums were paid for subsidies to the east coast of Asia alone. Last year the Germans increased the subsidies paid to their Pacific lines by more than a million dollars. There was a time when, relatively, we had a good carrying trade in the Pacific, but we are not only not increasing that trade at a time when other nations are doubling theirs, but we are actually losing the little we have. There must be something the matter when our ships are driven off the ocean by those of other nations, the more especially when some of the ships driving us off were

built in our own country. Our navigation laws may be the best in the world theoretically, but they are working greatly to our disadvantage just now. It appears that our shipyards are all full, so that an American line must have its two new steamers built in England, and they will come to us flying the Belgian flag. Built with American money, engaged in carrying the products of American enterprise, they certainly ought to fly the American flag; and if there is anything in our laws that prevents us from building, owning and controlling what ships we Americans actually have to use, it is high time the laws were changed. Of the fifty largest steamers afloat, thirty-three of them enter the port of New York, while only four fly the American flag.

Appeal to Christianity to Save Mohammedanism

In 1877 a Moslem college was established at Aligarh, India, by Sir Syed Ahmed Khan. He is said to have been the ablest man India has produced during the present century, and an earnest supporter of British rule in that country. He died last February, and it is now proposed to develop his college into a university, to be affiliated with other Moslem colleges in India, China, the Malay Peninsula, and Africa. It seems strange that there is not a Mohammedan university anywhere in the world, not even in Turkey. The Mohammedans in India declare that merely secular education is bringing in an agnostic philosophy which induces a disregard for those moral rules deemed essential to the true Mussulman, and results in social and political ostracism. Because of the fact that theology is inwoven in all Mohammedan learning, the skeptical tendencies are destroying all sense of loyalty to religion and to the state. The Mohammedans now appeal to England as "the greatest Moslem power in the world" to second the efforts of the British officials in India by assisting in raising a fund to endow a great university to save Mohammedanism from a reign of moral and intellectual darkness. History presents many surprises, but few are more suggestive than this latest appeal to save Mohammedanism from the religious infidelity which Christian education has begotten.

American Federation of Labor

Those who have watched the progress of the convention of the American Federation of Labor at Kansas City have been surprised at the persistency of the Socialists. They sought in vain to secure an endorsement of their propaganda, for after several days of argument and discussion the substitute for the Socialistic resolutions was adopted by a vote of 1,807 to 420. The election of a Socialist mayor by the city of Haverhill inspired the Social Democrats to try for the control of the Federation of Labor, and they certainly made the best of their case and the most of their opportunity. Meanwhile the administration of Mayor Chase of Haverhill will be watched with considerable interest. The platform on which he was elected is

Socialistic enough to take on all the various schools of that order. It demands, among other things, that the full power of the municipality be exercised for the relief of the unemployed, not by charity, but by the establishment of public works for their employment; the acquisition by the municipality of the public utilities, such as street railroads, gas and electric light plants, and all other utilities requiring a franchise, the same to be operated, co-operatively, by the employees, electing their own superior officers; and the furnishing, at the public expense, of food, clothing and shoes to all children who are kept at home for lack of these things. No party is ever held very strictly to its platform, but to keep in sight of this one for a single year will introduce decidedly novel features in the government of a New England municipality.

In Support of the Czar's Invitation to Peace

A public meeting was held in London on Sunday, presided over by Archdeacon Sinclair, to formulate plans for an international demonstration in favor of the Czar's proposition for disarmament. It was supported by the recognized leaders of the various religious denominations, and a resolution looking to immediate and concerted international action was passed unanimously. A telegram expressing sympathy with the movement was received from Lord Rosebery, and a letter was read from Lord Hamilton, Secretary of State for India. It is asserted that the Queen is heartily in favor of taking advantage of the opportunity, and that she is confident of the sincerity of the Czar. Public meetings will be held within the next thirty days at all the chief centres of population in England, and a national committee is being selected from men prominent in the affairs of church and state. It is understood that the Russian proposals provide that a truce of five years shall be declared as the preliminary step. This is to be followed by an agreement on the part of the principal Powers to the effect that during that time there shall be no increase in the expenditure for armaments. These two things being accomplished, efforts will be made to bind the Powers to an agreement not to declare war until arbitration shall have failed. The friends of peace in England look to America for the heartiest sympathy and the readiest response. Here is an opportunity such as never was offered to the American people before. We are just now, for the first time, recognized as a factor in the councils of the world. It is ours to further this marvelous movement in the interests of peace. If the United States can be aroused to a state of enthusiasm, we shall save the most glorious opportunity of the century from being sacrificed to the skeptical apathy of Europe in general and to the senseless prejudice of England in particular. If we can bring our people up to the mark, and send a delegation of twenty prominent men and women to start a crusade in the interests of peace throughout all Europe, we shall have gained a victory far greater than any ever won by the sword.

SPONTANEOUS GIVING

ONE of the pitiful facts about modern life is its invasion by mechanism. The activities of a child, which ought to be spontaneous and free, are quickly cast into the fetters of conventionality by parents who are themselves in bondage. The intercourse of friends, which is only genuine when spontaneous, is checked and narrowed by a thousand impediments of fossil custom. Religion, which ought to be as free in expression as it is native to the soul, tends with every century to become more formal.

And this sorry tendency to mechanical or conventional expression of genuine feeling is seen in the matter of our gifts. A gift from a friend to a friend is an expression of love and gratitude. It ought to be as free as are the untrammelled actions of childhood. Crystallize the desire to give, and you have transformed a beautiful function of life into a dreary conventionality.

For this reason there is need of an urgent protest against a mechanical Christmas. The moment you say, "I ought to give," rather than "I want to give," you have passed from spontaneity into mechanism, from the life to the death of a gracious impulse. For this reason, also, Christmas is often robbed of its beauty. The sense of "oughtness" makes the weeks of preparation simply painful because there must be such a nice balance struck to pay the debts of former seasons or to anticipate a coming bestowment. As if a gift were ever to be brought into the sphere of debit and credit! In short, the only reason why we give presents at Christmas time is because the glad season awakens such a sense of love and gratitude in our souls that we give naturally and gladly, out of the instant, innate prompting of happy hearts. The moment we prepare our gifts out of any other motive, that moment we enslave ourselves to mechanism and conventionality.

How, then, are we to get into the spirit of real giving? Clearly, by a more perfect realization of the sweetness and beauty of friendship. And then our gift, if it come, will be the happy result of a genuine purpose in our free, grateful hearts. The test question is, "Can I refrain from giving?" rather than "Ought I to give?" God's gifts to us have been out of the riches of unselfish love, free and gracious; such ought to be our gifts to Him and to our fellows.

THE JOY OF CHRISTMAS

THAT which is true about our gifts is true also about our expressions of joy. It has become a transgression of certain false canons of taste for one to be interested or demonstrative. Enthusiasm is regarded by the conventional devotee as bad taste. An honest, earnest "amen," which was the natural utterance of an unkindled soul, has become a transgression of the proprieties in many a congregation. In the first century scornfuls said that the company which had met in the Spirit-filled, upper chamber were mildly intoxicated. Today the action and utterance of the enthusiast is

said to be in bad taste. We do not believe in extreme emphasis. On the one hand, religious joy and gratitude find expression in the music, the hand-clapping and the knee-drill of the Salvation Army. On the other it finds consummate suppression in the formalities of an icy prayer-meeting. If a choice between the two were imperative, better the former! But no such choice is necessary. The joy of Christmas can find full expression within the range of all the canons of good taste. It is the saving salt today in much of our religion.

What does Christmas mean for us? If the angel song heralded a unique event, which was indeed beautiful, but which has no relation to us, then we may contemplate it as we would regard the scene in a Greek prison when Socrates drank the hemlock, but with no essentially different emotion. But if the birth of Mary's Child in the khan stable means the beginning of that final expression of God's character and purpose for you, which we name the Incarnation, then you must do more than to admire, you must rejoice and worship. We tend so sadly to isolate our Master! Christmas is for us. This is our Christ whom the angels herald. And since this is true, joy, that is as deep and genuine as is the parents' rapture over a gift of life, ought to stir our souls. Then let us keep our Christmas this year with profoundest joy! Let us not fear to be glad that the Christ-Child was born for us! This is the personal appropriation of Christmas.

THE SENSITIZED SOUL

THERE is a certain innate and cultured condition of soul necessary to the one who would appropriate Christmas. We doubtless think of the shepherds as rough, hard men, who had grown callous to the finest receptive capacity of the soul through the harshness of their daily and nightly toil. But if the shepherd psalms of David teach us anything, it is that the shepherd soul is strung to finest response when angelic music sounds. And so of the shepherds who listened to the first Christmas carol. They had charge of flocks perhaps which were designed for the temple use; they cared for the lambs without blemish. And the wilderness and the midnight had given them wondrous fineness. They were, in the words of a most sympathetic interpreter of the Christ-life, "strong, not untender men, iron of fist to wolves and robbers, silken of touch to sheep and lambs." And this is why they heard the music which on that one wondrous night was too rich and vast for heaven to hold, so that it broke for rapture through the sky.

And the deeper meaning of Christmas comes ever thus. It breaks upon hearts which have been at school in the sweet task of caring for helpless, innocent things. There is much of motherhood in a shepherd's work. It comes to strong men who are so strong that they know how to be gentle. It comes to the souls everywhere that keep watch and guard for truth and purity. Such souls are sensitized. They are made capable of indelible impression; they pick out the light from the darkness and receive the

image into their waiting substance. The angel song has never ceased. The Christmas day came once, but it came forever. Those shepherds saw no vision and heard no song that we may not hear. The music is perpetual. Only our ears are dull. We must grow finer this year and the next, until we can discern the music that struggles to break through the jangle and discord of life's myriad, babel voices.

A Pathetic Christmas Appeal

THE following letter was received the other day by one of the patrons of our Italian Mission here in Boston:—

DEAR MRS. —: I am only a girl thirteen years old, but I hope you can answer this letter just the same, because I write to you in my parents' name and for God's sake. Would you like to help the children at the North End at Christmas? Christmas is for us not only a day of enjoyment, but of charity, and we try to help all we can without regard to their creeds.

If you could come to see one of the homes of these poor people, and see one of the children dressed very thinly, in a small, dark room, without a toy to play with, and often without coal in the stove, you would certainly pity them and pardon us the trouble we give you with this letter. If you would like to send something to make them happy at Christmas, address it to Mrs. Conte, 84 Cross St., Boston.

With many regards,

Yours truly,

LYDIA CONTE.

Prof. H. G. Mitchell, so heartily and helpfully connected with this mission, says: "This quaint and pathetic appeal reveals the spirit that reigns at the Mission. The work done there is as broad as the love of our common Father. It needs and deserves the support of all Christians."

Now Practice Fraternity

AN emergency has come, in which the two great Methodisms will show how much is really meant by the talk about fraternity and federation. Of course American Methodism will speedily follow the flag into Cuba, Porto Rico, and the Philippines, but we trust that it will not go double-headed. Each branch of the church should be so wise and Christian that it will not exhibit any spirit of ambition or rivalry with the other in taking possession of these new lands. An entirely natural and judicious arrangement may be made, so that only one Methodism shall occupy and direct in these new territories. The Methodist Episcopal Church, South, from its contiguity to Cuba, has acted rightly in planting itself in that island. Bishop Candler of that church, who has just returned from Cuba, which he calls "our nearest, neediest, ripest mission field," says that after all that the newspapers have printed, Cuba is not understood at all by the average man in the United States. "If our people realized how near it is," he writes in the *Wesleyan Advocate*, "and if they had any comprehension of its urgent needs, we might make Methodism strong there in a very short time, and in a decade evangelize the island." And he adds that if the church will give him forty-five men, in a year he will show more Southern Methodists in Cuba than the net increase of Georgia Methodism for two years past. The *Presbyterian* of Philadelphia thus recognizes this fact: "In spite of the Archbishops' warning that Protestant missionaries are not needed and

not wanted in our new possessions, missionaries have begun operations in Havana. The first to arrive were those sent by the Methodist Episcopal Church, South. They are gathering the remnants of their people scattered about the city, and held their first meeting Sunday, Nov. 13, with forty or fifty Methodists present. This mission is under the care of the Florida Conference."

Now, let the Methodist Episcopal Church, South, prosecute the work of our common Methodism in Cuba. And as the Methodist Episcopal Church has already arranged to plant a mission in Porto Rico, let the direction of the work in that island be surrendered entirely to our denomination. By this plan the friction, waste of money, loss of effort, and scandal, which always arises from denominational rivalry, will be averted.

If we really intend to be fraternal, let us now show it in this practical test.

Concerning the Philippines, the same amicable arrangement should be made in dividing up the islands and locating the missions. We are sure that if the two Methodisms strive to cherish the mind that was in Christ, there will not be any human grabbing or unhappy competition in establishing missions in these new possessions.

PERSONALS

— Dr. Frank Mason North has been elected president of the Open and Institutional Church League, having its headquarters in New York city.

— Mr. Everett O. Fisk is at Claflin University, Orangeburg, S. C., the guest of President and Mrs. L. M. Dunton, and expects to remain for some weeks.

— Dr. A. B. Leonard has recently visited Toronto, Canada, to deliver his famous lecture, "The Upas Tree," under the auspices of the Canadian Temperance League.

— Bishop Newman, in a recent letter to Rev. T. Collett, treasurer, inclosed a check for \$50 for the benefit of the Preachers' Relief Society of the Cincinnati Conference.

— The *Pittsburg Christian Advocate* of last week gave notice that "Dr. Daniel Dorchester, Sr., of Boston, Mass., will read a paper before the Pittsburg Preachers' Meeting next Monday morning, on 'The Drift toward Colonial and Protectorate Governments.'"

— The *Christian Guardian* of last week states that "Mrs. Lucy Rider Meyer, of Chicago, addressed large congregations in Sherbourne Street and Trinity Churches, Toronto, in behalf of the Deaconess movement. She also participated in the opening of the new Deaconess Home and Training School on Jarvis Street."

— The *Western* in its last issue says: "Rev. E. E. Hoss, D. D., editor of the Nashville *Christian Advocate* of the Methodist Episcopal Church, South, and Rev. James A. Orman, D. D., of Nashville, were introduced to the Preachers' Meeting, Monday morning. Both delivered admirable addresses, which were responded to by Dr. Boreling, president of the meeting, and Dr. J. D. Walsh."

— The death of Rev. Francis C. Hill, an honored superannuate, is announced, at his home in Huntington, L. I., at the age of 75 years. He was licensed to preach when he was nineteen years old, and was then known as the "boy preacher." He continued his work in the pulpit for fifty-three years, and preached his semi-centennial sermon before the Conference in the spring of 1894.

— Mrs. Lucy Herron Parker, who was well known in Methodist and educational circles in Ohio and Indiana, and who was serving as Bible instructor at the Elizabeth Gamble Deaconess Home and Christ's Hospital, Cincinnati, died in that hospital, Nov. 30. The

Western honors her memory by presenting her portrait on the first page.

— A veteran German Methodist itinerant pioneer, Rev. August F. Korthage, died recently in Kansas City, Mo., at the age of 80. He came from Germany when he was of age to this country, and soon afterward entered upon missionary work among our German people in Iowa and Minnesota. In 1870 he removed to Kansas City.

— Hon. Charles L. Dean, who has just been elected mayor of the city of Malden by a handsome majority, is a trustee of the Centre Church, Malden, and has been very liberal in his aid to Methodist Episcopal churches throughout New England. He is the second member of the Centre Church board of trustees who has been elected mayor, the former one having been the late Hon. J. K. C. Sleeper.

— Rev. Dr. and Mrs. Davis W. Clark have received invitations to the marriage of their niece, Miss Katharine Clark Mullikin, and Mr. Edward Kingsley Lowry, second secretary of Legation, U. S. A. The wedding took place in Ashbury Church, Peking, China, Dec. 13. Miss Mullikin is a granddaughter of the late Bishop Clark, and has been teaching in our Peking University for over a year, having gone out at her own expense. Mr. Lowry is a son of Rev. Dr. H. H. Lowry of our China Mission. He is also professor-elect in the new Imperial University.

— We learn that a reception is to be given Rev. Dr. and Mrs. F. S. Hoyt, of the North Ohio Conference (but of New England origin), at 69 Clinton Street, Cleveland, Ohio, on Saturday afternoon, Dec. 24 — the 50th anniversary of their wedding day. As it is impossible, by means of invitations personally addressed, to reach the greater number of Dr. and Mrs. Hoyt's friends and valued acquaintances scattered in diverse sections of the country, it is hoped that all such who see this paragraph, and cannot personally attend the reception, will send to them, at the above-named place, as speedily as is convenient, their words of kindly remembrance and congratulation.

— John D. Barry, of New York, in his last regular letter in the *Literary World*, refers thus interestingly and instructively to Governor-elect Roosevelt: "Since Colonel Theodore Roosevelt was elected to the governorship of New York I have been looking over his literary work, and I have been astonished not only by its vigor, but by its extent and variety. Here is a man only forty years of age, who has already had a political career of phenomenal activity, who has been identified with many of the greatest public movements of his time, and who, nevertheless, has written several bulky volumes. The secret of Mr. Roosevelt's achievement, I hear, lies in the extent of his interests, in his wonderful power of concentration. He enjoys life intensely because he is interested in so many things; and he is able to accomplish many kinds of work because when he is doing one kind he forgets about everything else."

— The *Central Christian Advocate* of St. Louis says: "The Methodist Episcopal pastors and their wives, by the courtesy and hospitality of Mr. and Mrs. S. H. Pye, were afforded the opportunity of meeting and welcoming Bishop and Mrs. Fitzgerald last Friday evening. The occasion was exuberant with good cheer. The hosts extended a bountiful hospitality which the forty or more guests greatly enjoyed. As the evening waned Mr. Pye called upon the editor of the *Central Christian Advocate* to voice the greetings of the hour to the Bishop, who replied in a tender and appreciative vein, after which Dr. Hagerty prayed, and the company sang 'Blest be the tie,' and 'God be with you till we meet again.' The Bishop and family are comfortably settled in the

episcopal residence, 3029 Washington Ave. His ministry and leadership will doubtless be a blessing to Methodism in the central West."

— Rev. S. L. Baldwin, D. D., of the Mission Rooms, called at this office on Saturday. Sunday he addressed the congregations at Dorchester Church and Parkman St., and on Monday he spoke to the Alpha Chapter on his recent visit to China. Dr. Baldwin is greatly beloved in Boston, and is always sure of an enthusiastic welcome.

— Rev. Dr. and Mrs. L. M. Dunton, of Claflin University, Orangeburg, S. C., celebrated their silver wedding and the twenty-fifth anniversary of their service in the South, on Monday, Dec. 19, by a reception in the University drawing-room. The editor regrets that he was unable to be present on such an auspicious occasion.

— Dr. A. H. C. Jewett, formerly of Laconia, N. H., late of Washington, D. C., died at his home in the latter place from heart disease, Dec. 14. Dr. Jewett served with distinction throughout the Rebellion in the 4th N. H. V. I. To many of his friends he was familiarly known as Captain Jewett. He was a faithful Christian and a devoted Methodist, both in his early home and during the seven years in which he was a member of the Metropolitan Church in Washington. He leaves, to mourn their loss, a wife and two children — Mrs. Grace M. Austin, of Wilbraham, and Henry, a student in the Columbian Medical College.

— Rev. Charles M. Sheldon, of Topeka, Kansas, author of "In His Steps; or, What Would Jesus Do?" and other volumes teaching the truth that the essence of Christianity is to repeat the life of Christ in each individual life, has persistently declined to be called out from the work which he has so modestly and potently done with his pen, to lecture, to hold conferences, or to read from his volumes. We note with gratification that he is to be in Toronto, Canada, Jan. 23, to hold a public conference for all Christian workers and to read from his unpublished book, "The Miracle of Markham." We believe that he can in this way greatly enlarge his usefulness in enforcing the truths which he holds.

BRIEFLETS

We note with approval the following fact, mentioned in the last week's *Western*: "Dr. Richard H. Rust, presiding elder of the Cincinnati District, and his preachers, have been in conference to plan a revival campaign. There was the fullest interchange of opinion, and the unanimous conclusion was reached that the best results will be secured by aggressive work in the individual churches, under the direction of their respective pastors."

The *Christian Guardian*, the official organ of the Methodist Church in Canada, notes a movement which, we trust, will be more generally advanced and magnified within our own borders: "There are indications of a widespread movement throughout Methodism for the deepening of spiritual life and stimulating Christian zeal. This is evidenced by the work of Rev. Hugh Price Hughes in England, who has been holding spiritual conventions throughout the provinces of the Old Land, by similar efforts of the presiding elders in the United States, and by successful district conventions being held in our own country."

To learn to exercise religious freedom will be a hard lesson for the Roman Catholics of Cuba, Porto Rico and the Philippines, but it will have to be accepted. The New York *Tribune*, in giving the results of the Peace Commission, said: "An important provision

is the guarantee of religious freedom in the ceded territories, in the same terms as the Florida treaty, the Americans having steadfastly refused to incorporate any guarantee of the United States' determination to favor the property of the Catholic Church." In this connection we note that General Henry, the military commander of Porto Rico, has advised the Roman Catholic priests of Ponce that they must desist in their attacks upon Protestants, and that religious freedom will be guaranteed alike to all religious bodies.

A report of the meeting of the Boston Social Union will be found on page 1637.

The report of the annual meeting of the Wesleyan Association will be found on page 1631.

Will the brother who by mistake took another brother's silk hat at the Wesleyan Association's dinner, on Wednesday evening, Dec. 14, please report to the office of ZION'S HERALD?

The Boston Herald is paradoxical and yet quite conclusive in saying: "The faith cure excitement in England appears to have cured a good many people of their faith."

Tilton Seminary has closed its fall term for the holidays. The winter term begins Jan. 3. The term has been one of unusual religious interest, several students having begun the Christian life. Prof. Plimpton has been doing most faithful work, aided by all his faculty.

One of the most practical and successful efforts that we have known has been the arrangement for a series of evangelistic meetings by groups of ministers, where all combined for a week in a single church, and thus continued the work until all the churches had shared in the special meetings. This can be done especially by the Methodist churches of our cities, and also by a natural grouping of our country charges.

The following note is received from Rev. J. S. Bell, of Chilmark, as we go to press: "Rev. Benjamin K. Bosworth passed to his heavenly reward, Dec. 16, aged 74 years, after an illness of fifteen minutes—blood clot on the heart." This honored supernummate of the New England Southern Conference began his work in the ministry by joining this Conference in 1856. A fitting memoir will soon appear.

Hon. Alden Spears, representing the Boston Merchants' Association, Mr. Preston the Chamber of Commerce, and Clinton White the Massachusetts River and Harbor Commission, appeared before the River and Harbor committee of the House of Representatives at Washington last week, asking that the present Congress make provisions for the improvement of the Broad Sound Channel along the lines recommended by Colonel Mansfield of the Corps of Engineers. The amount asked for is a sum not to exceed half a million dollars.

Governor elect Roosevelt shows that he is to be true to himself and his fearless standards of duty in the great office which he is to fill. Here is an extract from the proffer of a district attorneyship to a citizen who has since accepted it: "Part of your duty will be that of prosecuting certain indicted Republican officials. I have appointed you partly because I knew I would not have to say to you that every effort must be made to convict any wrong-doer, wholly without regard to personal or party considerations." That is the kind of mettle that the people appreciate. Let him conduct himself after this fashion, and he will doubtless make some enemies, but he will also win a multitude of confiding and supporting friends.

Our attractive Christmas cover, with Hofmann's head of the boy Christ as a centre, is the work of Miss Georgia May Dight, daughter of Rev. Alexander Dight, of Webster. Miss Dight is a designer, a graduate of the Cowles Art School, from whom we expect much in the future.

Information is just received that Mrs. Frances A. Harlow, widow of Rev. Wm. T. Harlow, a former member of the New England Southern Conference, died at the residence of her son, William T. Harlow, in Portland, Oregon, in November.

It will be seen by the report of the annual meeting of the Wesleyan Association, which will be found on another page, that Mr. Alonzo S. Weed, so long the honored and beloved publisher of this paper, has resigned. It will be remembered that in the Seventy-fifth Anniversary Number an excellent portrait of the publisher appeared, with an appreciative sketch. Mr. George E. Whitaker, who has acted as assistant publisher since June 1, succeeds Mr. Weed, and all communications connected with the business department of the paper should now be addressed to him.

What is the matter with Presbyterianism in New York city? According to a writer in the New York Tribune, the Presbyterian churches of that city were never in so unsettled and unsatisfactory a condition. A prominent Presbyterian elder is quoted as saying: "I never knew the church atmosphere of New York to be so filled with Presbyterian rumors as it is now, with the Fifth Avenue, the Fourth Avenue, the New York, and the East Harlem pulpits vacant, the Madison Avenue barely filled, some members of Calvary wanting, and the Thirtieth Street being urged to sell. I also hear that the Harlem is to become vacant." But, so far as we can learn, the condition of the churches of all denominations in our larger cities is very discouraging. There seems to be a spiritual eclipse everywhere, and it is not surprising, therefore, that disintegration is taking place.

Dr. J. H. Mansfield, corresponding secretary of the Boston Missionary and Church Extension Society, has placed upon our table the Annual Report, which is an especially interesting pamphlet, showing the excellent work which this Society is doing and its urgent needs. It should be read by all friends of this important organization. Copies can be secured upon application to Dr. Mansfield in person or by mail at the Historical Room, 38 Bromfield St.

Our Methodist women are alert to questions of the day, as is evidenced by the recent action of the New England Conference Board of the Woman's Home Missionary Society in regard to Congressman-elect Brigham H. Roberts of Utah, a Mormon polygamist. At a recent meeting resolutions strongly protesting against his being allowed to take his seat as a Representative, were adopted, which have been sent to Hon. Samuel J. Barrows, Representative from Massachusetts, with the request that he inaugurate a movement against the admission of Mr. Roberts.

One must be a pretty poor observer who does not recognize that President McKinley is not only a statesman of unusual wisdom and breadth, but a most astute politician. He keeps his ears, like Abraham Lincoln, so close to the ground that he gauges accurately what the people want, and when he has found out, he is an adept in the art of expressing the popular wish and will. He knows, too, how to win the public to him by a felicitous reference or popular sentence, as

he did in his visit to the Southland. Has some opposition to his policy with the Philippines been worked up in certain quarters? Then in a speech to the multitude he refers to the American flag which has been raised at Manila, and asks, "Who will haul it down?" And that question so emphatically challenges and arouses the average American citizen in protest, that, reason and argue against imperialism as we will, the President's question has settled it. It was a masterly stroke of a statesman and politician.

Our ministers will remember that the publisher's special offer of four superb sets of the Standard Dictionary are for new subscribers secured during the month of December. The last days of the month are, therefore, especially significant.

As custodian of Methodist antiquities Rev. C. H. Kelly has come into possession of an old Bible which contains within its leaves an original document in which Wesley declared that he himself ordained to the Christian ministry the owner of the Bible, to wit, Rev. Thomas Owens. The discovery is considered to be a particularly useful one, chiefly because many supporters of the Established Church have persisted in maintaining that Wesley never left their church, and never ceased to acknowledge its authority in the matter of ordination. Here they have their plain answer, for in this document Wesley asserts that on his own authority he did appoint Mr. Owens to be "a deacon in the church of God."

So far as we are aware of the facts, Senator Lodge's resolution introduced on Monday, which was immediately passed, requesting the President to communicate to Congress "all the information in his possession concerning certain alleged outrages committed upon the person of Bishop Earl Cranston and other American citizens in the city of Peking, China, by subjects of the Emperor of China, and what steps, if any, have been taken by the State Department in the matter of demanding suitable redress and indemnity therefor," is likely to mislead the general public. No outrage was perpetrated upon Bishop Cranston, but the attack was made upon his wife and daughters and upon Dr. Lowry and his daughter. We reported the facts in a recent issue. None of the parties received serious injury.

One of the remarkable facts concerning the Scriptures is the peculiar lesson which certain portions often carry when read for edification and devotion. The writer chanced to be in a certain home recently at the hour of family devotion when the Apostle Paul's experience concerning the "thorn in the flesh" was read. It so happened that the head of the family was passing through an unusual trial. Whether the wife, who read the Scripture lesson, chose that passage with the purpose of making a personal application of the same to her husband in his unusual distress, we do not know; but when the words were read, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me," the husband broke out with much emotion, saying: "That is it, that is it! Like Paul, I needed the humiliation and discipline to keep me from undue exaltation. It was better for Paul to have the thorn and learn the truth of the promise, 'My grace is sufficient for thee,' than to have lived without the thorn and also without the accompanying grace. It was because of the gift of grace that Paul was able to say, 'Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.'" Thus it was noticed that the words of Paul

at that family altar brought the needed spiritual vision and the consolation. What lean, unilluminated, and unsustained lives we often live because we do not search the Scriptures for the message that we need!

OUR ENGLISH LETTER

"NOVUS."

THE General Committee of the Twentieth Century Fund for the furtherance of the interests of British (and Irish) Methodism has held its first meeting. So large was the attendance that all thought of the Centenary Hall as a rendezvous had to be abandoned, and Wesley's Chapel was made use of. The committee is, in point of fact, as the president said, the most important financial committee that has ever sat since Methodism began. It is charged with the raising and spending of a million guineas—an amount never before raised, or indeed aimed at in one effort by the Methodist or any other church. This first meeting was largely concerned with apportioning grants from the prospective million to the various objects that it is proposed to benefit. A cynic might suggest that this is very like counting chickens before they are hatched. It may be so, but the parallel will not lose in irrelevancy with the passage of time if the temper of the Methodist people be in any wise reflected by that of the committee. There appears to be an enthusiastic welcome lying in wait for the project as soon as it becomes fairly bruited among the circuits. The Thanksgiving Fund—the biggest thing of the kind ever undertaken before—realized £303,000, and it was contributed by 70,000 persons more or less well-to-do. The present effort aims at enmeshing at least a million persons. Of course they will not all be able to contribute the four pounds ten or so apiece that was the average personal contribution to the Thanksgiving Fund; but it will go hard if a million members and adherents of Methodism cannot muster an average of a guinea per head. Nobody will be forcibly prevented from giving more (it would not be like Methodism to interfere!), and those unable personally to scrape a guinea together in two years—for that is the time allowed—will have ample opportunity to beg the balance. The main point is, that the movement is essentially a democratic one. On the "Historic Roll" the name of the Methodist millionaire who has flung his thousands into the treasury will not appear in ink one whit blacker or letters one iota larger than that of the careful widow who has through great tribulation hoarded and begged her not less acceptable guinea, or less.

The liveliest discussion centered round the proposal to spend £250,000 upon a Methodist Central Hall for London. There has been an unembodied suspicion abroad that the projected hall is intended as a headquarters for the West London Mission. This it will be, and thereby the immense sums paid in rent for St. James' Hall will be saved. But the new building, which is to be situated in the neighborhood of Regent Street or Charing Cross, right in the heart of the West End, the busiest part of London after 6 o'clock in the evening, will also be a connexional head-centre for British Methodism. The Centenary Hall and the Mission House are neither commodious nor accessible, situated as they are in the city, all but deserted after nightfall. Many connexional departments will find their home in the new Hall, to the enormous convenience of officials and the facilitating of business. Moreover, it is a standing indignity that London contains no Methodist hall for a large mass meeting, Queen's Hall, St. James' Hall and Exeter Hall being made use of on these occasions. As these halls have scores of other patrons,

there is great difficulty in hiring them, and the Methodist meetings can only be sandwiched in, often at some very inconvenient date, between the other applicants. The new Central Hall will obviate all this by providing a hall to accommodate 3,000 and another to hold 1,000—assembly halls worthy of a great church. Moreover, the building, with various offices, anterooms, class-rooms, etc., will be a centre of active evangelistic work, stand over some 20,000 square feet, and contain a reading-room and other rooms where young men and women may find a place of quiet resort, a Methodist home. As Mr. Perks pointed out, viewed even from the low standpoint of commerce, the expenditure of £150,000 for a site (the building is estimated to cost the other £100,000) in a West End main thoroughfare, is a magnificent investment. The Centenary Hall site in the city was bought in 1839 for £15,000, and some £15,000 was spent in building it. Quite lately £200,000 was offered for it. It cannot, however, well be sold, the trust requiring the property to be used primarily for the purposes of the Foreign Missionary Society. This was the answer given to those who proposed in the course of the committee meeting that the Centenary Hall should be sold to provide the funds for the new connexional hall.

One other point proved a rallying centre of discussion. The Nottingham and Derby Synod deputed a member of the committee to suggest that one-third of the amounts raised for the Fund by any given circuit be retained for the uses of that circuit. That is to strike at the very root principle of the Fund. Dr. Pope had no difficulty in showing that circuits in the aggregate will receive £400,000 from the Fund (more than one-third), £300,000 to be administered by the Chapel committee, and £100,000 by the Home Mission committees. Were this idea entertained of retention by circuits of one-third of the amount raised, the committee would have very little to do in the way of administration, the chief purpose for which it was appointed. The intention is, by making the whole of the Fund connexional, to assist the poorer circuits with the contributions of the richer, thus helping Methodism to exist in places where otherwise it might die out. The opposite course, that of retention, would leave the rich with their riches and the poor to hug their poverty. The administrators of the Fund must be trusted to do their work justly.

Although Viscount Wolseley, commander-in-chief of the British Army, referred with pleasure not long since to the fact that the name of Rev. Owen S. Watkins, Methodist chaplain to the British troops in Egypt, had been mentioned in despatches, some think that Wesleyan Methodist chaplains are treated with scant courtesy by the War Office and by military authorities on the field. Among those who so think is Rev. Arthur Male, himself a former chaplain. Sir George Chubb considers that Methodist work in the army suffers because the Methodist Church neglects to claim the proper position for its chaplains. The immediate grievance is that while Presbyterian and other chaplains meet with the officers and are in all respects treated as officers, Methodist chaplains are required to herd with the "non-coms." This may or may not be a hindrance to Christian work among the soldiers. It may be that the chaplain who is regarded as a "gentleman ranker" may possess more influence with the men than one who chums with the officers. That is a perfectly tenable argument, and many are to be found who support it. Perhaps, after all, it would be better were all chaplains to fare as "non-coms." To constitute them officers comes

very near to countenancing official established religion, which none of us like.

Churchmen have taken a little unkindly to the selection of Mr. John Morley to write the life of Mr. Gladstone. Mr. Morley, as most know, occupies the agnostic position, albeit a wild rumor went the rounds quite lately that he was on the point of joining the Roman Catholic Church. Nothing, has occurred to justify it, and, it must therefore be pigeon-holed along with many another canard. Although Mr. Morley (whose historic offence is that as editor of the *Pall Mall Gazette* he spelt "God" with a little "g") is not himself a religious man, and is incapable of doing full justice to the religious side of Mr. Gladstone's character, he will have the advantage of the assistance of Mr. George Russell, a Liberal member of the Established Church and leader of the Liberal "Forwards," Canon MacColl, intimately associated with Mr. Gladstone in the Armenian as well as in other matters, and the rector of Hawarden. There is said to be no ground for fear respecting the wealth of material which Mr. Gladstone has bequeathed to his literary executors.

Even the High Church party, let alone the Roman Catholics, are accustomed to resort to the practice of auricular confession. They show themselves devoid of sympathy who condemn indiscriminately with a holy impatience everything contained in the idea of the confessional. For it has its uses and its perfectly defensible side. The disentanglement of thought that results from submitting to another and in some cases a wide intelligence harassing problems of conduct—surely this is no small thing. Is it not a comfort, too, to sorrow-stricken folk to pour their troubles into a sympathetic ear? How many, for want of such an opportunity, have taken their lives with their own hands! And without doubt the confessional has ere now afforded effectual guidance in time of temptation. On the other hand, we know that its tendency as practiced is to strengthen priestly power, to corrupt the young by suggesting sins to them, and to demoralize the priest; and knowing this, we have decided that the price to be paid for the confessional's benefits is too high. Yet, as Dr. Lunn has been pointing out, while John Wesley condemned the priestly assumptions of the confessional, nobody realized more strongly than he the advantages to be derived by Christians from obeying the apostolic command to confess their faults one to another. It was therefore that Wesley instituted "Bands." These were different from class-meetings, inasmuch as they consisted of those in the society classes who desired a deeper spiritual life and wished to associate in smaller companies for mutual self-examination and prayer. A "Band" was made up of four persons, sometimes of two only, but always of the same sex. When the "Band" met, such questions were asked as: "What known sins have you committed since we last met?" "What temptations have you met with?" "How were you delivered?" "What have you thought, said, or done, of which you do not know whether it was sin or not?" No "Band" tickets were given to those guilty of the sin of wearing ruffles, from which it is to be presumed that members of "Bands" were regarded as a kind of hierarchy expected to comply with a higher standard than ordinary members of society. Afterwards it seems that difficulty and some scandal arose in connection with the "Bands;" it may have been because the grouping, necessarily an enormously delicate matter, was not done with sufficient tact. At any rate, we have in the "Bands" Wesley's admission of the usefulness of the confessional in some aspects of it; and he did his best, more especially by prohibiting the mixing of sexes in the same "Band," to avoid the confessional's worst features.

THE CHRISTMAS GUEST

REV. EDWARD A. RAND.

Cold, cold the night, white, white the snow
Sharp flashing in the icy moon;
And who as host will shelter give
My Lord and King who cometh soon?

No room for Him in all these homes
That are ablaze with festal cheer!
A palace each, but not one couch
For Him whose advent draweth near!

No host, no house? Rise up, my soul,
Thou hast a chamber in this breast!
Make clean the room, set wide the door;
Thy King shall be thy Christmas-guest!

Watertown, Mass.

THE CRISIS IN CHINA

BISHOP EARL CRANSTON.

WE are at sea today with a ship-master who has carried and distinctly remembers Bishops Foster, Fowler, Ninde, Mallallen and Joyce — the present writer being the sixth Methodist Bishop to travel with him over the same route in the same steamer. He is a Maine man, of Methodist parentage, his venerable mother being still a resident of Hallowell, and he believes firmly that Maine is the brightest, best, most healthful stretch of country on the face of the earth. I am sure that I was more heartily welcomed aboard the "Hae Shin" for having come almost directly from Maine to China. Our little company earnestly hope that Captain Wells, who is now nearing the end of his voyaging, being sixty-five years old, may be spared to return to the State he loves so loyally, to spend his last days with those who anxiously await his coming.

Since my name was first publicly mentioned in connection with this visitation to Eastern Asia, I have been congratulated by both missionary and consular correspondents that I would be visiting China at a most interesting period. Not one of these friends, however, attached to his words, I am sure, any such meaning as time has given them. They could not have foreseen how rapidly the man who ruled this ancient empire, and who by unrelenting tradition was confined within his palace grounds, would acquire a mental vision of what was passing in the world beyond his Great Wall. But little by little he had pushed or had been pushed against the night horizon which had circumscribed the blinking of all the preceding "Sons of Heaven," until the light at last broke through from beyond — the light of a new day and a brighter sun than China had ever seen. It may have found its first access through the savage rents made in Chinese complacency by the victorious guns of recently emancipated Japan; but no matter how or when it came, it discovered to the Emperor the perils that threatened his domain. It required singular discernment and rare courage in one born and reared as he had been to confront successfully a situation so startling, but he was already inspiring with a great hope the real friends of China by the reforms instituted and others promised, when that happened which so far as I can see need not have happened, but having transpired cannot be other

than disastrous to the country he was bravely seeking to save. It should have been plain to the sovereigns of Europe that this unfortunate ruler had quite enough to do to withstand the antagonisms of native conservatism, and to placate his own people while projecting and putting into execution such remarkable measures of reform, and it is certainly to the discredit of some of those sovereigns that while he was thus worthily engaged his palace doors were still being impatiently hammered at by their representatives with demands that added immensely to the embarrassments of his position. Vehement diplomacy was never more out of place than at that critical juncture in the history of such a people, but the insane greed and insatiable jealousy which scorn the claims of equity cannot be expected to observe even the plainest proprieties. What if every required concession made more difficult the pathway of reform and the maintenance of order in the empire? Stir up dissension; sow confusion in his councils; entangle him in the difficulties of his own brave undertakings — else he may yet make China strong and save her territory intact! If this had been the deliberately conceived purpose and program, the method for its accomplishment could not have been more effectual.

Observing the rapidity with which the Emperor's radical edicts followed each other during the eventful months immediately preceding his dethronement, some may be disposed to say that he advanced too rapidly. That may be true; and yet, had the professions of the so-called Christian nations been sincere and unselfish, with what shrewder diplomacy could he have moved at that juncture, for the preservation of his territorial domain, than by taking voluntarily the initiative, as he did, in liberalizing his government through the introduction of modern ideas and methods? It was more than an assurance of progress toward better things and freer commerce — it was in effect the most forceful plea he could make for being left alone. Had Russia been content with the outlook, all might have been well; but her influence, whatever her motive, was cast against reform. It is said and believed by those who at close range have observed the course of events, that she counseled the Chinese leaders against the introduction of Western ideas and improvements. To make her counsels more effective she would hardly have hesitated then to give to the Empress Dowager and her conservative advisers assurances of help in case their *coup d'état* should arouse armed opposition. What the compact may have been the future will presently reveal. Certain it is that no friend of China or of Christian missions can find comfort in the outlook, with Russian influence in the ascendant.

The Empress Dowager is of the ancient régime. She is said to be a woman of imperious character and with nerve to match her will. Nobody, save the imperial household, knows what goes on in the "Forbidden City." By adroit management a revolution may be organized and consummated before any one

outside is aware that such a grave matter is in contemplation. It may be that the Emperor was very ill. He had undergone enough to drive a strong man to despair. But that such a conspicuous man and ruler, in whose life and administration centered so many great public interests, involving immense investments and far-reaching projects of other nations as well as his own, should, at a moment so critical, suddenly be thrust aside, and neither protest be heard nor determined inquiry instituted, from within or without his own country, is one of the unduplicated marvels of history. English and Americans alike, here in China, have been unanimous in the sentiment that the Powers should instruct their representatives to demand personal audience with the late Emperor, that the world might be satisfied that the crime committed against His Majesty stopped with dethronement. It was doubtless to forestall any such demand that the Empress Regent "accepted the offer" of the French ambassador to send his physician to the relief of His Majesty — for it is a most significant feature of that proposition and its outcome that although the Empress advertised by edict issued immediately after the *coup d'état* for any physicians in the empire skillful in treating disease to be sent to Peking at once for His Majesty's benefit, it should have taken those concerned nearly three weeks to think of having the French doctor called or sent from his Legation in Peking to the Palace only a mile away! Had Russian and French interests been inimical, rather than the opposite, this expedient might have been less transparent. Still it was adroit enough to answer its purpose.

The Chinese populace did not altogether misread the meaning of the phenomenal revolution at the capital when they interpreted it as bearing against foreigners as well as reform. The news of the change reached us just as we landed on Chinese soil. Report had it that the Emperor had been poisoned; by whom, was not stated, but, curiously, his best friends — the progressives, of course — were the suspected parties! A week from that time, when the mob attacked my family and other foreigners as they were passing from the railway station to the missionary compound in Peking, they must have had more light on the situation than was reflected from that first ingenious invention sent out through the closed gates of the capital. Other like street attacks followed, and it required prompt action by the Legations and the most impressive proclamations from the Empress, backed by stringent police measures, to suppress the riotous disposition of the people. The leading ambassadors at once ordered marines from their respective war vessels for the protection of their official quarters, and brought them in over the protest of the *yamen*. This had the effect of forcing from the Empress an edict of general application throughout the Empire, setting forth that the attitude of the (new) government toward foreigners would be protective — and it was as strong in tone as anything the reform Emperor could have said on the subject. But that edict cannot practically avail for

protection in remote provinces unless the viceroys be in accord with its requirements. The people are acquiescent in the change at Peking because of what it signifies with reference to the new and old order of things. Progressives have been beheaded in the capital and degraded in the provinces, and these facts count for more than edicts of protection compelled by treaty or exacted by force. Heads with ideas in them have a peculiar attraction for the sword of the ready executioner in China just now. A more recent edict suppresses all newspapers printed in the vernacular. Another restores the antiquated form of examination for Chinese scholars. The venerable Dr. Martin, who has written several excellent books on China, and who had been chosen by the Emperor to organize and conduct the Imperial University on modern methods, is still confident that the plans will be carried into effect; but if the government fears the Chinese newspaper, it will hardly risk a modern system of instruction under imperial sanction and support. I fear that the Doctor will find the edict supreme when the new curriculum is to be finally fixed. The inscrutable Asiatic may yield to coercion, but he cannot be compelled to think through his face or put his inmost thought on paper until he is ready.

There can be no question that the Emperor had a respectable and growing following in his reform movements. Under his protection and leadership great things would have followed. But left alone, or under Manchurian control, the masses are well satisfied with the old ways. One might think that the Chinese merchants and bankers who have become wealthy through their business relations with foreigners, and who should be able to intelligently value the advantages of Western civilization, would be outspoken for progress. On the contrary, they are among the most conservative. A gentleman who has traveled for many years in eastern and southern Asia, and whose business has given him familiar acquaintance with such men in China, told me a few days ago that he had again and again sought for some hopeful indications of a change of sentiment with reference to the presence and helpfulness of foreigners. He had questioned leading Chinamen in groups and alone, with the same result, even in the confidences of his personal friendships with them. A very wealthy Chinaman in Shanghai, who owes his great fortune to opportunities opened by the foreigners, resident there in larger numbers than elsewhere in the empire, said: "I am worth about ten millions of dollars. I would willingly lay down the last dollar of it if China could be as it was before the foreigner came amongst us." He then proceeded to argue in favor of the simple and patriarchal order as the best for the masses of the people, clinching his statements finally with the declaration that the foreigner is never contented; that he would not have come to China if happy in his own land; that here he is never satisfied with his lot, and that even if the man be doing well he is not able to make money fast enough to meet the ever-increasing ambitions of his wife — so the home is not happy and cannot be under such

ideas of life. "If our people take up with these notions they will never be contented any more."

My friend did not approve the views he had elicited, of course, but he was compelled to respect the frankness with which they were stated. I am afraid he was not as ready as he should have been with a Christian's answer to such complaints of "civilization." The lesson of the incident is that the antipathy of this people to the foreigner is deep-seated. They cannot be bribed, much less forced, to love us. Against this inborn antagonism — which only the more intelligent will care to justify by argument — Christianity must make headway. The process is of necessity slow. Mistreatment of China by the nations called Christian has immensely added to and grievously complicated the task of the missionary. Romanism, which gets on by substituting its saints for the native idols, works here its usual amount of mischief. The now dethroned Emperor was allowing the people to think, and was preparing to train progressive leaders. That was the hope and harbinger of Christ's day of victory in China.

How far that day has been delayed by the adverse influences and happenings so hastily mentioned in this letter, no man may say. God's way for the reconstruction of China may not be ours. China is not as Bishop Joyce left it, nor as it was but six short weeks ago. Even the dispensaries, where missionary physicians receive and treat the suffering free of charge, have felt the unfriendliness of the new atmosphere, the timid people appearing unwilling to risk being identified in any way with the foreigner while rumors and threats are abroad. But the lines are solid and unbroken so far as our native Christians are concerned. The congregations are as large as usual, the schools full, indicating that those who know us will stay with us, and that Christ has a people who will in His own good time possess the land, let the nations do as they will.

CHRISTMAS, 1898

REV. W. HARRISON.

THE Christmas celebration once more signals its approach, and into December's dreary drift of shortening days we welcome this fair messenger of brighter and happier hours. For nearly twice ten hundred years increasing throngs have paused amid the walks and works of life to mark the memorable date and share the common joy which somehow or other springs from that event which has in royal and heroic form flung its impress and influence across the world.

Explain it as we may, it is a fact which has compelled an indisputable and universal acknowledgment, that something transpired in the East about twenty centuries ago, and from that time to this has fixed with imperious authoritative hand the calendar of civilized nations and the registers and chronicles of the world. Every book from the printing press, every morning's newspaper, every letter of affection, every bequest from the dying, and every contract of the liv-

ing, bear silent witness of the truth of the Christian story.

In the year 750, according to the way the Roman Empire reckoned the years, there came into the world a Man, the Lord Jesus, who, by His marvelous and matchless life, re-arranged all history and caused people to forget all their old dates, so that everything that happened before He came should be counted from the year of His birth, and everything that has happened since, and everything that is likely to happen in the heavens or on the earth, should be reckoned from the same date. That the sublime personality of the Redeemer occupies a unique and untouched pre-eminence in the chronology of the world admits of no dispute. This is granted even by the most arrogant doubter. The most blatant infidel and the most influential agnostic cannot and will not deny this much. "Why does not the world of today reckon its time from the nativity of Confucius, or Socrates, or Homer, or any other of its distinguished sons or memorable events, rather than from the once lowly and despised Nazarene? The reply may be found in the fact that there is but one Name that endures and fills the world with a lustre that eclipses all others. There is but one event that can prove the pivot of time upon which all others may be safely balanced without any danger of their tumbling into chronological confusion — that is, the advent of Jesus. In a most unexampled and sovereign manner Christ sways the world's great pendulum and regulates the horologe of history." It may then be said that every man who reads or heeds December 25, 1898, consciously or unconsciously recognizes the great fact upon which the whole stupendous structure of Christianity and Christendom so firmly and surely rests.

It is not a matter of surprise that men are asking, with an ever-deepening interest and wonder, what mighty, overmastering impulse it is that has traveled over the vanished institutions and empires of two thousand years and still proves itself sufficient to touch and move the world's big heart today and inspire it with loftier and sunnier moods than all other events combined can do. What august transaction is it that has marched across the world's horizon and left its imperishable track upon all the subsequent years and wins a wider recognition and commemoration as the generations come and go? Surely any event that can lay its hands of power upon the swiftest, busiest of all ages and arrest its vast and infinitely varied machinery, that can draw out the richest harmonies of praise and joy and command the intellectual and religious homage of the most enlightened peoples of the globe, and can do all this on an ever-extending scale some eighteen hundred years after its occurrence, forever refuses to be classed among the things that are commonplace or to be pushed aside without some fair and adequate explanation.

It is the veriest nonsense to assert that this great Christmas anniversary is the creation of some ancient outburst of empty sentimentalism, some brilliant hallucination, or some lawless and immortal dream. Such solutions are met

by a fierce intellectual protest and rebellion, and cannot for a moment sustain the pressure which the situation and facts have placed upon them. No bewitching wizardry of remote ecclesiastics, and no charm of the sorcerer's art, can hush the poorer elements in the race's tumultuous life, and ring to their merriest peal the joy bells of this most tropical age that time has ever seen. It is only when we cast the lead of our inquiry into deeper waters that we reach the answer which satisfies the severest demands.

In the Christian teaching of the Incarnation we find the fact which challenges our highest attention and which crowns and glorifies the sacred page from first to last. In this fact we discover the dynamo which has sent its light through the long coil of past centuries, and which still is shining at our end to-day. In God manifest in the flesh the far-off promises are realized, the unconscious wallings of the heathen ages are met with the divinest response, and in the Christ of the New Testament, humanity in all its sorrows, mysteries, aspirations and needs finds a broad, strong, central column of relief against which to lean amid all the convulsions and almost tragic experiences of a changing and unhappy world. The long years did wait the coming of the Redeemer, and when He came the "one great hour of time" was fixed forever.

The Christmas rejoicings, in their truest and happiest interpretation, commemorate the occasion when the Infinite and Unconditional projected Himself into His own creation and thus became known as never before to finite intelligence. From that day of glorious revelation of the unseen, time's deeply furrowed brow began to brighten with the dawn of calmer and sunnier days. A new epoch was ushered in. Silences, as old as creation, were broken, and visions transcendent of God and of God's boundless love flashed forth to gladden the pilgrimage of millions through all the succeeding years. The advent of Jesus aroused a slumbering world, started revelations rather than reformations of existing conditions, turned the stream of history into new channels, made a new period from which to regulate the affairs and lifetime of the world, and lifted signals of blessing for a struggling and famishing race. The late Gail Hamilton, speaking of the present hold of Gospel truth upon men, said: "It requires no learning to see that if the the stamp of Christ and Christianity and everything which has come from it into the life of the world could suddenly and completely be burned out of the memory and consciousness and record of man, society would be a chaos."

As we greet again the great Christian festival, with the nations and tribes speaking the "sweet story of old" in some four hundred tongues and languages of earth, we can with an ever-deepening joy unite in singing, —

"Hail, Prince of life, forever hail!
Redeemer, Brother, Friend!
Though earth and time and life should fall,
Thy praise shall never end."
Bathurst, N. B.

A CHRISTMAS THOUGHT

GEORGE WHITEFIELD D'VYS.

[The note which accompanied this poem was so interesting, that we hope the writer will not demur if we share a portion of it with our readers: "It is probably twenty years since I wrote to the HERALD. I was then but a lad, and it was at the death of my Sunday-school teacher, Mr. James Platt, a leader in what was then Mr. Bates' charge. Since that time God has laid heavily upon me His afflicting Hand, and for nineteen years no word has come to me from the pulpit because of deafness, while the only print I dare read, with the aid of a magnifying glass, is ZION'S HERALD, which indeed is a comfort to me. I thank you for the portrait of Rev. Wm. R. Clark, published last summer. Under his pastorate, at the Meridian St. Church, when I was in the primary department of the school, 'the way of life' was shown to me at one of Dr. Clark's children's meetings; and along all these years of trial and affliction — even of total blindness for months, when it was said I could never see or hear aught again — there always was the Way. I also thank you for the poem, 'The Road Home.' It has long been a comfort to my heart, and gave rise to the verses I send herewith."]

Many the glad and happy thoughts this
Christmastide doth bring;
The love of God, the peace of Christ, my
happy heart can sing;
Yet the thought that warms and thrills me
as the pilgrim way I roam,
Is the gladsome, blest assurance — the road
is leading home!

Home that the Christ-Child yielded for the
millions of this earth,
For whom He brought salvation through
His poor and lowly birth;
Through His sinlessness, His sufferings
and death on Calvary,
His resurrection, bringing life and im-
mortality.

Home, where with this Saviour eternity is
spent,
"A safe and glorious shelter where all is
glad content;
With companionship of loved ones, more
precious than before,
Oh, who would mind the journey with such
happiness in store?"

The road is leading homeward, no matter
what befall;
Temptations, burdens, trials — He gives me
strength for all.
"And I have but once to travel o'er the
rough and thorny way,"
Nor shall I fear or tremble at the closing of
the day.

The road is leading homeward. Through
God's most precious gift,
There's not a cloud above me but has this
glorious rift;
And when the journey's ended, the gates
of death shall be
The open gates of glory, through the
Christ-Child born for me.

Somerville, Mass.

MINDING ONE'S Ps

REV. JOHN R. CUSHING.

THE orator and the writer on "Forefathers' Day" must mind their Ps. Otherwise the Qs (questions?) will challenge at once.

Pilgrim and Puritan Fathers are too often confounded with Church Fathers and Conscript Fathers. Every "Literary and Scientific Circle" in the land ought to unite their efforts to remedy this want of discrimination.

The distinction between the Pilgrim and Puritan is sharp and clear. The Pilgrim Fathers, who landed at Plymouth Rock in 1620, were not Puritans, but were, in Eng-

land, persecuted by the Puritans. The Pilgrims never persecuted anybody, Churchman or Dissenter, Baptist or Quaker. The Pilgrims founded Plymouth Colony and were Dissenters. The Puritan came to Salem and Boston in 1630, and he belonged to the Established Church. The Puritan believed that the state had power to enforce religious obedience and to secure uniformity in religious doctrine and practice. The Pilgrim believed in perfect religious liberty and the right of private judgment. The Pilgrim had none of the Puritan's harshness, intolerance and bigotry. He was like him in that he believed in the absolute submission of his will to God, in a personal immortality and a future life; but utterly unlike him when he declared he would not use force nor yield to force in matters of religion. The Pilgrims were true followers of Luther, who said: "I will preach it, I will talk it, but I will force it upon no man; for faith must be willing, without compulsion or restraint."

The Puritan of Salem and Boston must be a member of the church in order to vote. Not so the Pilgrim of the Plymouth Colony. The Pilgrim had seen in Holland the oldest and best system of common schools; he had seen the constant reading of the Bible in all households; he had seen the security to individual freedom of a written ballot; he had learned, in Holland, the importance of a public registration of deeds; he had seen people living under a written constitution, and he knew the power of a free press. He appreciated an equal distribution of inheritance.

The American Republic has inherited the spirit and followed the example of the Pilgrims — not the Puritans. Puritanism in America is waxing old and passing away. "Grand, stern, solemn men were those Puritans; men of granite, men of iron. But Bradford and Brewster and Robinson were men of grander mold than they. They were wheat winnowed from wheat; gold refined from gold; in storms and in fires, before which, stuff that, in other ages, would have been called heroic, vanished away."

Malden, Mass.

The Power that Moved Him

THERE was one who told me this story of his father, long years ago: His father and another able scholar were two of the most brilliant men of the year at Cambridge, I suppose now something like seventy years ago. They finished their college course together, coming out two senior scholars of Trinity College. The father's associate said to him: "I do not believe now that there is any power in the world which can convince me that there is a God, or that it can be known." That was a fine height for walls to be raised against God. In such a spirit as that he finished that portion of his life's training, thinking himself to be an impregnable fortress, which no power of God could break down.

A little while after taking his degree he was spending some time in a country house. Among the guests came a lady who within a few weeks had lost her husband and three children — the only three she had — at a single blow. She was there in the house, in the presence and company of this atheist just after the blow had fallen upon her. All knew the story and pitied her for it; but about that woman there was such an unearthly peace, such an unanswerable calm and presence of God, that the proud man was bowed to the dust, and said to himself: "There is a God whom I do not know." For weeks he fought against the conviction, and during weeks the Spirit of God strove with him, breaking down one by one the turrets, fortresses and wall which he had built. — *Ex*

THE FAMILY

"FOR THOU ART CHRIST"

LOUISE DUNHAM GOLDSBERRY.

So still, almost you hear the little frosts
Spinning their crystal silence on the
brook;

Almost it seems the lonely shadows hearken,
And the cold hills lean in the dark to look
Down the wady!

The rimy grasses babble to the mallow —
One cometh through their shaken silver
sea;

The nestless birdie in the sullen bramble
Full wecting makes her lonely litany,
Where Mary goes!

Full softly speed the winds that tell the
tidings,
And stars like sentries of the night dis-
perse;
Listen, dear King, there's footstep on the
mountain,
And ceaseless trees as if they held converse
Warder the way!

A little voice cries in the lanterned cavern,
Angels encamp the road to Bethlehem;
Here's spices and gold, dear King, and myrrh
for balm-
ing,
Forgive the world's poor tears that sprinkle
them,

For Thou art Christ!

Washington, D. C.

Thoughts for the Thoughtful
Christmastide

O happy time of all the year,
Though nature's face be chill and drear,
The birth-time of the dear Christ-Child
Makes warm and bright the dreary wild!

And pain of earthly woe shall cease,
As on the heart the Christ of peace
Shall fall, as gleams from out the Star
Make bright the place where shadows are.

— Emily Bugbee Johnson.

The sound of the Christmas message
brings hope to the world. The centuries,
as they come and go, do not destroy its
beauty, wear out its meaning, or ex-
haust its power. — *Christian Guardian*.

Christmas is the time not only for love
and good deeds, but for worship also.
None can take part in a Christmas which
is happy as well as merry, until they
have joined in the angelic song, "Glory
to God in the highest! Peace on earth,
good-will toward men!" — *Churchman*.

The finest one can give is always him-
self. "The gift without the giver is
bare." You may have not one dollar to
spend, but you can carry sunshine if
your face is bright and your manner is
sympathetic and your heart is genuinely
loving. Not in purple or fine-twined
linen, not in silver or gold, not in any
perishable earthly commodity inheres
the elixir of the Christmas joy; it is
finer, subtler, sweeter, than aught money
can buy; it is distilled from a heart "at
leisure from itself," and over it angels
have chanted "Glory to God in the
highest, peace on earth, good-will to
men." — *Margaret E. Sangster*.

We seem to hear, as we listen, all over
the world voices of need, calling for
help, sympathy, forbearance, forgive-
ness, justice, for all manner of service in
homes, schools, stores, factories, the
attics of great towns, the huts and
swamps of savage peoples. The cry of

God is in the voices of His children.
Who will serve? Who will help? Do
not say we will give so much — a per-
centage out of our profits. Men have
tried that for thousands of years, and
have failed. Give yourselves. "Here
am I: send me." That is the joyful
Christmas cry that will make the weary
world merry. — *Rev. Charles F. Dole*.

It was in closing December He was
born, to show that this is a Christ for
people in sharp blast, for people under a
clouded sky, for people with frosted
hopes, for people with thermometer be-
low zero, for people snowed under.
That is the reason He is so often found
among the destitute. You can find
Him any night coming off the moors;
you can see Him any night coming
through the dark lanes of the city; you
can see Him putting His hand under the
fainting head in the pauper's cabin. He
remembers how the wind whistled
around the caravansary that December
night, in Bethlehem, and He is in sym-
pathy with all those who in their pov-
erty hear the shutters clatter on a cold
night. — *T. DeWitt Talmage, D. D.*

The signs are not few that, in spite of
wars and tumults and the bitterness of
strife between men, the world does move
toward the reign of peace and good-will;
and the signs are many, to those who
choose to see them, that the Christ who
was in Bethlehem, in the lowliest of sur-
roundings and the most unpretentious
conditions, is in the world today, clad in
humility and clothed in the garb of ob-
scurity. . . . The world was never so full
of humble, unostentatious, Christian
service as today. Beneath the uproar of
contending principles and the clash of
opposing forces, which seem sometimes
to fill the whole world with the tumult
of their antagonisms, there is another
world, full of pain and sorrow and heavy
with care, but full also of the sweetness
of sacrifice, the joy of surrender, and the
peace of unselfishness. In this silent world
live and move men and women of all so-
cial grades and conditions, with little in
common save a beautiful spirit of self-
surrender, and that modesty of nature
which shrinks from praise because praise
seems undeserved. He who looks for
the Christ in this world will find Him in
numberless homes and in countless lives.
— *Outlook*.

Lo! we have traveled from a country far,
Through years of failure, deserts sad and
wild,
And, even as of old came Eastern kings,
With costly treasures, led here by Thy Star,
We, too, would bring Thee our poor offer-
ings,
O Word Incarnate! Bethlehem's Holy Child,
Accept our gifts and us of Thy great grace —
Myrrh for our Sorrows, Frankincense for
Faith,
And Gold for Love that is more strong than
Death!

— Christian Burke.

O God, who hast so loved the world as
to give Thine only Son for its redemp-
tion, grant us joyful hearts as we ap-
proach the Advent time! With angels
and spirits of Thy saints in glory, we
bow before Thy Throne, O Christ, re-
membering with thanksgiving that Thou
wast once a child in Bethlehem. Thou,
too, hast entered by the gates of birth
into the mystery of our humanity. By
an infant's weakness and the obedience
of a son Thou hast laid hold upon our
mortal life. Thou hast shared its pains
and sorrows, its labor and repose. Thou
hast known the rest of friendship and
the bitterness of misunderstanding. By
the fellowship of mother's love in Beth-
lehem and father's care in Egypt, Thy
boyhood in the fields of Nazareth, Thy
handling of the workman's tools and
wages, Thou hast made Thyself our
brother. As we bring gifts to others
whom Thou hast given us for love and

care, we offer Thee our heart's thanks-
giving and the service of our lives. Our
richest gifts are Thine. Help us to min-
ister in loving-kindness to Thy brothers
on the earth, to walk with Thee in daily
cheerfulness, to wait Thy purpose with
assurance of a childlike faith. Let Thy
peace be multiplied upon the earth and
Thy will accomplished in the affairs of
men. Amen! — *Congregationalist*.

Dear God, so far in the lifted heavens, —
So low in the dust they lie,
To whom no glimpse of the day is given,
No star in their midnight sky;

The burdened and weary, the sick and faint,
Who moan out their despair
Till the still air pulses with their complaint,
And the pang of unheeded prayer.

Sweet choir of God, this Christmastide
Sing out your song again.
Is the Christ-child born? Has He come to
abide?

Does it mean "good-will to men?"

Shine out, O star, on their darkened way
Whose eyes with tears are dim,
The Christ-child lives somewhere today —
Make clear the road to Him!

— Mary Lowe Dickinson.

KATHERINE'S CHRISTMAS

IDA KENNISTON.

"EUNICE!"
"Well?"

"I have been thinking about Christ-
mas — and it seems to me we shall find
it a lonesome day. It is all very well for
two 'bachelor maids' to keep house in a
cozy little flat, with a nice old Cousin
Myra for housekeeper and chaperone,
but when it comes to Thanksgiving and
Christmas days, it's a wee bit lone-
some."

"I know it," replied Eunice, soberly.
"To keep Christmas properly we need
a Christmas tree, a Santa Claus, two or
three children, and a grandmother or
two."

Katherine laughed, and then frowned
thoughtfully for a few moments.

"Eunice, why can't we — borrow some
children and grandmothers?"

Eunice looked her astonishment at
this somewhat novel proposition, but
made no reply, and waited for further
explanation.

"I believe we might do it," Katherine
went on with sudden animation and
growing interest. "There must be a
good many children, and grown people
too, in this big city, who won't have
much Christmas cheer. We might invite
a few forlorn little waifs here, give them
a tree and a few presents and a good
dinner, and try to make it a real Christ-
mas for them. Let's do it, Eunie."

"It would be a lot of work," said
Eunice, "but — well, I believe we should
enjoy it. And it seems as if we ought to
do something to brighten other people's
lives a little on His birthday. I agree if
Myra approves."

Cousin Myra was consulted and did
"approve," and the two girls became
quite eager over their plan.

Katherine and Eunice Hollister were
young "business women." Katherine
was a stenographer in the office of a
weekly magazine, and Eunice had a
good position as a bookkeeper. They
led busy, happy lives, working steadily
and earnestly during business hours, and
spending their evenings oftenest at
home engaged in study, or Eunice with

her beloved music while Katherine read or wrote.

A few days later the invitations to their little festival had been given and accepted. Eunice and a few of the young ladies in her Sunday-school class sometimes went to an Old Ladies' Home on Sunday afternoons, to sing hymns in their sweet young voices, or to have a friendly chat with the old ladies, who looked forward with pleasure to the visits from the bright young people. From this Home Eunice now invited two "grandmas" with whom she had become acquainted.

Then there were two little sisters of seven and nine who had been left orphans a few weeks before. Mr. Goodale, the minister at the church which Katherine and Eunice attended, had tried to interest some of his parishioners in finding a permanent home for the little girls, but they had been placed, temporarily, in one of the Orphans' Homes of the city. There was also another child, a little tot of three years, in the Home, whom Eunice and Katherine chanced to see when they went to invite the little girls. This little one, Hazel by name, Eunice declared to be "the sweetest little dear," and she had begged to be allowed to "borrow" her also.

One evening, a few days before Christmas, Katherine and Eunice were putting the finishing touches to the wardrobe of the dolls that were to delight their small guests, when the bell rang, and Myra admitted Mr. Anderson. Mr. Anderson was one of the assistant editors of the magazine in whose office Katherine worked. Katherine had found his friendly advice and criticism of great help when she had first ventured into the field of story-writing. By hard work and patient study she had already won an encouraging amount of success, and was grateful for the helpful hints she had received.

Mr. Anderson smiled when he saw the work on which the young ladies were engaged. "You seem to have enlisted in the service of Santa Claus," he remarked. "What small children are these intended for, Miss Hollister?"

"The dollies are for some small visitors whom we expect on Christmas Day," Katherine replied. "I am afraid you will laugh at our amateur philanthropy if I tell you of our Christmas plans."

Mr. Anderson did not laugh, however, when the girls told him of their plans, but seemed quite interested.

"It is a kind thought," he said. "I have sometimes wondered why people who have pleasant homes so seldom offer to share them with others less fortunate, on such occasions. But it seems to me," he went on, "that the male element is not very well represented at your family gathering. You say you are to have two 'borrowed grandmothers,' but you evidently consider grandfathers a superfluous blessing."

"We would ask them if we knew of any who would care for an invitation," said Katherine. Then, in a spirit of mischief, she added: "Perhaps you would kindly offer to fill the rôle, Mr. Anderson?"

"No, I thank you," replied that gentle-

man, dryly. "But you might classify me as a lonely orphan, and so bestow on me the honor of an invitation. Just think," he went on in a would-be pathetic tone, "a poor little orphan boy, only six feet two, age twenty-eight, thrown on the tender mercies of a boarding-house keeper for his Christmas dinner! It is your bounden duty, Miss Hollister, to include me among your beneficiaries."

However, Katherine refused to consider him in the light of a worthy applicant for Christmas charity, and he was obliged to go away without his invitation.

A few days later he came again, bringing with him a bundle of toys and decorations for the Christmas tree. "Miss Hollister, if you have room for a grandpa at your holiday feast, I can tell you of a worthy candidate," he said. "There is an old gentleman of my acquaintance who keeps a small newsstand on the sidewalk. He has no relatives, lives alone, and even gets his own meals. I suspect he sometimes has a hard time to get along, though he always seems as cheerful and jolly as possible. He was in the Civil War, and I found out a few months ago that he served in the same regiment with my father, so I feel a sort of interest in him, and always stop for a minute's chat when I pass that way."

"We should be very glad to invite him, if you think he would care to come," said Katherine promptly; and Eunice also gave a ready assent.

A day or two before Christmas the little party was increased by two additional invitations. Charlie Burr, a small boy of twelve, was invited, and, at Mr. Goodale's request, Cousin Myra asked Andrew Holt, a young theological student. Mr. Holt was very young, and it was his first year away from home. Mr. Goodale had been sorry for the boy in his evident loneliness and homesickness, and had asked him to dine at the parsonage on Christmas Day, but owing to the sudden illness of Mrs. Goodale had been obliged to rescind the invitation.

At last Christmas Day came. The guests had been urged to come early, that they might have a good long day together. Eunice went to bring the little girls, and the two grandmas appeared at the appointed time, their faces bright with the anticipations of a pleasant day. Then Mr. Anderson came with Grandpa Sears, and before long all the Christmas party was gathered in the pleasant rooms, which had been made bright with holly wreaths and evergreens. The little tree, gay with its decorations and pretty gifts, stood in one corner of the parlor. It had been decided to distribute the gifts from the tree soon after the guests had all arrived, and Mr. Anderson begged to remain and see the distribution.

Every one was pleased, for every one had been remembered. The little girls were blissfully happy with the dolls and other gifts they received. Each child had a pair of bright woolen mittens marked, "From Grandma;" Charlie's eyes brightened at the sight of the books which Mr. Anderson had selected for him; the old ladies were quietly but

sincerely pleased at the dainty caps and pretty aprons which the young ladies had made for them; while Katherine and Eunice were touched and gratified on finding that Mrs. Bascom and Mrs. Willis had knit them each a pair of pretty silk mittens.

The morning passed off quickly. Every one seemed to be having a good time. Mr. Holt and Mr. Anderson aided their young hostesses in their attempts to make the guests feel at home and at ease. The young men romped with the children, and laughed and joked as if they were school-boys. Every one laughed to see the dignified young editor down on his knees on the floor, intent on winding up the hopping rabbit that had been one of Baby Hazel's presents, and gravely trying to make a toy monkey sit erect upon the rabbit's back while Bunny pursued a somewhat erratic course around the room.

The morning passed so pleasantly that it was a surprise to all when Cousin Myra announced that dinner was ready. Mr. Anderson had teased to be allowed to stay, and was quietly happy at having won his point and secured the coveted invitation.

They sat down to a table loaded with good things. At Katherine's request Mr. Sears said grace, and every head was bowed as the old man, in a few simple, earnest words, thanked the Heavenly Father for His bounty, and invoked the Divine blessing on the little company gathered together on this Christmas Day.

Then they enjoyed the Christmas feast, and talked and laughed and made merry as if they were all old friends. They sat at the table so long that at last Eunice, seeing that Baby Hazel's eyes were beginning to droop, excused herself and took the little one away to have a comfortable nap.

Then when the table had been cleared, they all settled down for a quiet, "homey" time.

About four o'clock the bell rang, and Katherine, going to the door, was surprised to see Mrs. Reynolds, a wealthy lady of their church.

"Miss Hollister, I know that one hardly expects callers on Christmas Day, but I have been thinking of you so often today, and at last I could not resist the impulse to come and ask if I might join your Christmas party. Mr. Goodale has told me of your kindness in sharing your home with strangers on this day. It is so lonely in my big house, with only the servants. May I share your Christmas cheer for an hour or two?"

"Yes, indeed," responded Katherine, cordially, trying to conceal the surprise she felt at such an appeal from Mrs. Reynolds. "We are glad to welcome any one who cares for such simple pleasures as we can offer."

Katherine showed her guest into one of the sleeping-rooms to remove her wraps, and then at a sudden call of "Katherine, where are you?" "O Aunt Kathie, do come and see," she excused herself for a moment.

The room into which Mrs. Reynolds had been shown happened to be the one in which little Hazel was enjoying the rosy slumber of childhood. Mrs. Rey-

nolds removed her wraps, and stood a moment looking at the little sleeper. One arm had thrown back the covering, and lay outside, showing the dimpled baby hand and wrist. As Mrs. Reynolds looked at the child, Hazel stirred slightly and opened her eyes. After gazing in silence a moment, she stretched out her arms and said, simply, "Tate me up."

Mrs. Reynolds did so, and sat down in the rocking-chair with the little one on her lap. "Yock me," said the tiny autocrat. Hazel gave a sigh of content as she snuggled down comfortably. "Oo tan sing to me if oo wants to," she said, graciously; and Mrs. Reynolds, with a smile at the calm assurance of the baby, complied, singing in a low, sweet voice.

Presently Hazel, wide-awake now, sat up, ready for conversation.

"Have oo dot a 'tittle dirl?" she asked.

"No, dear," answered Mrs. Reynolds, sadly. "My little girl went away to live with the angels."

"My mamma is an angel," said Hazel. "Will she tate tare of your 'tittle dirl for oo, and yock her same as oo do me?"

"Perhaps so," said Mrs. Reynolds, as for the first time the thought came to her — Did the mother angels in heaven care for the little ones whose mothers were left with empty, sorrowing arms on earth? And could they look down and see their own little ones lacking the tender care that only a mother's heart could give? But Hazel did not allow one much time for solitary musing.

"Tell me 'tory about piggy-wiggy," she demanded, "yike Aunt Taffie did."

Just then Katherine came in, with apologies for having left her guest so long.

At Katherine's request Mrs. Reynolds came out to meet the others, leading little Hazel by the hand. If Mrs. Reynolds had known nothing beforehand about Katherine's guests, she might have supposed the little group in the parlor to be just such a happy family gathering as may be seen in many a home in our broad land on such festival days. On each side of the fireplace sat a "grandma," with soft gray curls, Grandpa Sears was in a comfortable, big easy chair in one corner, while Charlie sat snuggled up at his feet, listening with absorbed interest to the stories of the war-time Christmases of the soldiers. The two little girls, each with a doll in her arms, were enjoying a quiet game of "authors," and the others were talking among themselves or listening with almost as much interest as Charlie to Grandpa's stories. After Mrs. Reynolds had been introduced, they all went on as before, talking, playing games, or entertaining the children and each other.

Then after tea, to which Mrs. Reynolds had been urged to stay, they all enjoyed a musical treat. Eunice played for them, Mrs. Reynolds sang in her sweet, well-trained voice, Mr. Anderson played on his mandolin and sang dinky songs, and the concert ended with some sweet old hymns in which they all joined.

During the last half hour of the singing, Hazel was fast asleep in Mrs. Reynolds' arms. She had clung to her new friend all the evening, and Mrs. Reynolds seemed to like to have the little

one with her. When at last the pleasant party broke up, and Mr. Holt offered his services as escort for the children, Mrs. Reynolds, looking down at the small sleeper in her arms, said decidedly: "Miss Hollister, I am going to take Hazel home with me tonight. She can stay with me for a day or two at least — and — perhaps she will not have to go back to the Home. Mr. Holt, will you kindly explain to the matron? My name is on their books for an annual contribution, and if you tell them the child will be with Mrs. George Reynolds, I am sure it will be all right."

So the guests departed, with many expressions of gratitude for the pleasant day they had enjoyed.

Mrs. Reynolds sent for a carriage for herself and Hazel, and for a second one for Mrs. Willis and Mrs. Bascom, but declined all offer of an escort.

Mr. Anderson found an opportunity to exchange a few words with Katherine, unheard by the others: "Miss Hollister, may I come back again after I have seen the 'grandmas' home? It is only a little after nine — please say that I may. I want to ask you for another Christmas gift."

Something in his voice made Katherine's heart flutter a little, but she did not refuse the permission he asked.

When he returned Myra and Eunice were both busy clearing away the remnants of the feast — for they had not cleared the table after tea — and Katherine received him alone.

"Miss Hollister, am I to have my Christmas gift? — the sweetest, dearest gift a man may have? Will you give me the blessing of — yourself, Katherine?"

The answer must have been satisfactory, for when Mr. Anderson left it was much later, and Katherine found Eunice fast asleep on the old couch.

Eunice struggled into wakefulness at the first touch of Katherine's hand. One look at her sister's happy face told the whole story.

"Oh, Kathie, is it — did he?"

"Yes, dear. This has been the happiest Christmas of my life; and, O Eunie, he says we will always share the blessings of our home with others on Christmas Day!"

Roxbury, Mass.

CHRISTMAS SHOPPING

LANTA WILSON SMITH.

"YOU may pity me tomorrow," said my friend, putting on a serious face. "I am to do my Christmas shopping! It ought to be a most enjoyable occasion, but it never is to me. The crowds confuse me till I scarcely know what I am about. I often come home disgusted with my purchases, and filled with regret for what I did not buy!"

We hear many such expressions, but there is a new way of buying Christmas presents which may be a boon to suffering humanity. Let me tell you about it.

Devote two days to your Christmas shopping. The first day leave your money at home lest you be tempted to make a purchase. With a pencil and note-book walk leisurely through the stores, writing down every article that would make a suitable gift for a friend, and the price thereof. Divide the note-book into sections, each

one marked with the name of a favored one. Make the lists very full, that there may be more articles to select from. When one store has been canvassed, add the firm name, draw a line, and continue the list in other stores if you wish. When finished, you can proceed homeward with the air of a conqueror.

Some hours later, rested and refreshed, you persuade the *paterfamilias* to help you look over the mysterious book. You tear out the leaf devoted to your own desires, and gently suggest that he study that at some future time. The page with his name at the top must be kept a profound secret, though by a little skillful management you can discover his preferences. It is a real pleasure to go over the list, measure the depth of your pocket-book, and decide just what shall be purchased.

The next morning before the crowd gathers, you astonish every clerk you meet by knowing exactly what you wish, and buying it promptly. Your Christmas shopping is done. Not an undesirable article is purchased, no friend is forgotten or has more than his share.

In some families this custom prevails: Some time before Christmas each member of the family makes a list of twenty articles, any one of which would make him happy at the festive season. It is understood that only a few will be chosen, so the gift is always a surprise. Among the younger members of the family these memoranda usually begin with discouraging extravagance, but generally end with something practical. Like the list a little boy wrote: "1. A baby brother; 2. A baby sister; 3. A piano; 4. A watch; 5. A bicycle; 6. A pair of skates; 7. A jack-knife; 8. A jew's-harp."

Phenix, R. I.

IGNORANCE

JENNY BURR.

I little knew when long ago
They filled my stocking to the brim,
And Christmas came with joy aglow,
What grief and pain that joy can dim.

Nor did I dream when Christmas greens
My childish pleasure could complete,
That what the Christmas truly means,
Can make the saddest Christmas sweet.

Sheffield, Mass.

AT CHRISTMAS TIME

N. A. M. ROE.

"IF you could have just what you wanted, what would you have?" I asked my class of seven in the mission school.

Surprise was on every face. They dreamed of many things, but never expected to have their dreams realized.

"What would you have, Mary Roshan?"

"I'd have a piece of red ribbon, so long," measuring with her hands outstretched. "I see some in Finney's window, all hangin' down, an' it had tulips the whole piece of it."

"What would you do with it?"

The poor child's dress was thin and old. Her hood was too large, and her coat never was made by a tailor or fitted to her childish figure.

"I would keep it rolled up in paper, an' when I was that cold I shook, I'd take it out and jes' drop it an' see it roll out like a blaze of fire. I seen the man what was fixin' the window do it."

"The price of even a small piece of that ribbon would buy bread for several days," I said, wonderingly. I thought poor children only cared for food. Were they hungry for something besides bread? It would seem so.

"I'd eat the bread, but I'd have the ribbon, for always," was the concise remark.

Grace Dunn sat next in order, and with a

look at her sister, a deformed, crooked-backed girl, she said: "I wish I could have one of them cushions what ye blow up to put under Ferry's back when she aches so."

"Oh, shut up! I hain't ached much for two whole days, an' I don't need no cushion," was the sharp rejoinder from Ferry.

"Well, Ferry, what do you want more than an air cushion?"

A wave of rapture swept over her face as she answered: "Some blue kid slippers! Jim Townsend took me to the Musee, an' I see a girl jes' stan' on tiptoe an' whirl roun' an' roun' in 'em."

"How could you wear them?" and I glanced at her shriveled foot, and then at the crutch always standing near her.

"Wal, I could think, spos'n I could."

The youngest in the class was asked if she wanted a doll, but she indignantly said she didn't. I should have provided each one of them with a doll had I followed my own inclination. How fortunate that I thought to ask what they wanted!

"I'd nuff sight druther hav' Sally's baby. He'll jes' laugh and cuddle down so cute like. We don't need no doll so long's we've got him. Sally she divides with me, she does, an' when I touches him so, on his cheek, he shines all over his face. Doll! I'd never git no doll that ud do that!"

I did not blame her, for what doll could silence the craving in my own heart for the little ones gone? Who that has felt a baby's touch can ever again be content with mere beauty, be it clothed in silk and imported from Paris?

"Then what would you like?" I asked.

She and Sally both agreed that a silver mug for baby Danny would fill them with happiness untold.

Rubi Vallini had gone away, and we wondered what she would ask for were she here, and one child said: "She wanted books, an' she could remember everything, an' she was goin' to tell it to somebody else every day. She said so, an' she's told lots of folks what you said."

The other child wanted some pink tissue paper, and a white puffy thing to wear round her neck. By questioning her closely I made out that she meant an ostrich feather boa such as I had seen Ruth King wear, and for which she told me her mother paid fifteen dollars. Poor little one! she wanted it because it looked so warm, and she had all her life been shivering.

Sunday I provided a substitute for my mission class, and went into the Sunday-school of the wealthy church which had care of the mission. I told my story. Not a smile was on the faces of those who listened. It was too pitiful. Tears glistened on some faces, and many of the older members seemed to have bad colds.

Of course it was intended to have a fine tree and presents for every pupil, but now it was moved that these extra gifts should be provided. And so it happened that blue kid shoes were bought for feet that could never wear them; a silver mug and pitcher for Sally and the friend who shared her care of Danny; a long strip of the very ribbon that Mary had admired in Finney's window; a roll of tissue paper, and a fur collar, made a merry time for the one who was always cold. It had once been worn by some more fortunate child, but it mattered little so long as it was warm and soft.

I have seen the pink paper draped round the poor room in honor of my coming. I have seen Danny drink from his silver mug, while Sally stood by to pour the thin blue milk from the silver pitcher. I have told many stories of the journeys of the blue kid slippers while Ferry lay with eyes shut and imagined that she was wearing them away to those wonderful places. I have seen the little one sitting on a stone step shivering while she loaned her fur collar to one whose

chilled shoulders had brought tears to her eyes. It did seem a foolish thing at first to try to gratify these strange tastes, but I am glad I did, for every one is the better for the gift.

Worcester, Mass.

"Our Christmas cheer will seem the sweeter still,
When we an empty cup with kindness fill;
Bring needed aid
To light a shade,
Or warm a breast that feels the wintry chill."

A RESOLUTION FOR CHRISTMAS

NOTHING is harder to receive than the perfunctory gift. It comes to one stripped of all that might have made it a priceless treasure, and to those who love Christmas there is little that seems a greater defamation of its spirit than the barter and exchange which so often distinguish that day. In the perfunctory gift, indeed, is found that letter which killeth the spirit of all true giving.

A gift should spring from some integral part of one — from the deepest and fullest in one's nature, from that part, in fact, which seems to belong less to the man himself than to the divine working through him. Therefore it follows that that which another needs most is that which we should be most ready to bestow.

No real need is ever satisfied by the perfunctory offering, and they who recognize the power and ability to give as one of the greatest gifts an individual may receive in this life, must endeavor, out of sheer gratitude, to keep this gift to them pure. It matters little in what form this gift of giving may express itself, whether in sympathy, time, understanding, or the more material things of every day.

To keep from the Christmas gift, then, all touch of the perfunctory, some women of wealth have determined this year to exchange no gift among themselves. The money which would have been used in that way they will consecrate to the purchasing of gifts for others in distress — distress of poverty or distress of mind. And these gifts they will bestow in memory of the friends who have agreed with them to renounce whatever of gratification to vanity there might have been in these tokens received from each other, in order that some who have nothing may be relieved.

Everything of the beauty and the truth of the real Christmas spirit is fulfilled in this resolution. Good-will is expressed, happiness is disseminated, gifts are bestowed, and love of others stands triumphant over love of self. — *Harper's.*

BOYS AND GIRLS

CHRISTMAS CHIMES

N. N. S.

DEAR GIRLS AND BOYS: We live way up near the sky, in an old tower. Perhaps that is why we can see things more clearly than you who dwell down in the smoky city, or in among the snow-covered hills and dales. We have very few companions in our lofty home and plenty of time to think of what we shall say to you when we make our voices heard at that season which the coming of the Christ-Child has made so blessed. I dare say you think that you hear all when you listen to our "Glory to God in the highest, and on earth peace, good-will to men;" but, just as people in writing to their friends say, "Read between the lines" — by which they mean that

their words signify more than they seem to at first sight — so would we have you carefully hearken to our song, until its faintest echo dies upon the air; and let the sweet music find a place in your hearts, dear children, that for the glory of God you may show good-will to men. To you that means children who, instead of happy homes like yours, have cold hearthstones where hang no well-filled stockings; bare rooms, where no odor of spruce tree sweetens the air, its branches groaning beneath a weight of glistening gifts. Our music reaches those little ones, too, but it falls on dull ears; they know little, perhaps naught, of the shepherds watching their flocks, of the Babe in the manger.

These thoughts make us very sad; and as all our notes should be joyous, we send you this letter now, asking that each of you will try to make one child happy when Christmas Day comes. If you do try, even though you may not see the good you have done, I am quite sure you will hear us thanking you by our glad pealing, and that having done for one of His little ones, Christ will so fill your hearts with love that they, too, will be "making melody."

Your very true friends,

THE CHRISTMAS CHIMES.

The Belfry, 1898.

A REAL SANTA CLAUS

Santa Claus, I hang for you,
By the mantel, stockings two:
One for me and one to go
To another boy I know.

There's a chimney in the town
You have never traveled down;
Should you chance to enter there
You will find a room all bare;
Not a stocking could you spy,
Matters not how you may try;
And the shoes, you'd find, are such
As no boy would care for much.
In a broken bed you'd see
Some one just about like me,
Dreaming of the pretty toys
Which you bring to other boys;
And to him a Christmas seems
Merry only in his dreams.
All he dreams, then, Santa Claus,
Stuff the stocking with, because,
When it's filled up to the brim,
I'll be Santa Claus for him.

— FRANK DEMPSTER SHERMAN, in "Little Folks Lyrics."

"THE CHRISTMAS MESSAGE"

MINNA STANWOOD.

"HER father forged an old lady's name for a lot of money and he's in jail, and her mother takes factory people to board, and makes button-holes, and mercy knows what not," whispered Ethel Briggs, to a group of girls lingering outside the school-yard one day. They all looked furtively at a small girl who hurried past without seeming to notice.

"Oh, dear!" exclaimed Mary Noble. "I'm sure she heard you!"

"I don't care if she did!" declared Ethel, looking rather ashamed, nevertheless.

"I don't see why we should hurt her feelings even if we don't like her," observed Frances Lane. "I heard Miss Frost tell Miss Stearns that Edna Matthews has a very sensitive, artistic temperament."

"Artistic fiddlestick!" snapped Ethel. "Miss Frost is forever talking about

temperament. I suppose she thinks it shows how Emersonian she is!"

"Why, Ethel!" protested the girls in a chorus; "you always said you idolized Miss Frost! What is the matter?"

Ethel flung away with an exclamation of impatience and went sulking along the street alone.

The girls stared at one another in amazement. "What under the sun!" they said, and looked at Ethel's chum, Dora Greenwood.

"I don't know," sighed Dora. "She's been so for days and days. I suppose she's worked up about that Christmas music. The girls act awfully at rehearsals, and Ethel's afraid it will be a fizzle. It will kill her if it is after the way she's bragged about what she could do with those Juniors."

"Ethel doesn't know how to manage them. She's too cross and domineering," volunteered one girl.

"You'd better not let her hear you say that," said Dora. "She's only trying to be firm, and she has put a lot of work into it. She sung Annie Brown's solo over ten times the other night to show her how it went, and then Annie just sat and giggled when Ethel asked her to try it. It is terribly discouraging."

"It would serve Ethel right if the whole thing were a failure. It would take her down a peg, perhaps," said Mary Noble.

"Oh, aren't you mean!" exclaimed the girls. "Think how disappointed Mrs. Carter would be. She depends on Ethel for her Juniors. It will ruin the Christmas program if they drop out or fail."

"Ethel Briggs is clever enough to do anything," said one girl, thoughtfully; "but I must say she has treated Edna Matthews contemptibly."

"Yes, she has," agreed Mary Noble. "Edna isn't to blame for what her father did, and I'm sure her mother deserves credit for working as she does. She's determined to give Edna a good education, at least. Ethel snubs her every chance she gets, and when she doesn't get a chance she makes one. But Edna beats Ethel in Latin, and I'm glad of it."

"Why don't you chum with Edna Matthews yourself, if you admire her so much?" asked Dora Greenwood.

"I haven't asked any one to chum with her, but I do think we ought to treat her decently, anyhow!" returned Mary, hotly.

"Going to have a rehearsal after school tonight, Ethel?" inquired Frances Lane, a few days later, when the girls gathered around Ethel's desk at recess.

"You're a courageous individual, Frances," laughed Dora, with a scared look at Ethel's darkening face.

"It might as well be told first as last," answered Ethel, coolly, "that 'The Christmas Message' will not be given. The Juniors are a fizzle."

"O Ethel!" they said. "We're so sorry for you!"

Ethel laughed bitterly. "Many thanks, I'm sure."

The girls looked at one another. It was exceedingly unpleasant to have Ethel in this mood, and they could not be comfortable.

"Of course, it is very humiliating for

Ethel Briggs, who thought she could do anything, to be balked by a small demon in the shape of Annie Brown." Ethel's voice was hard and cold, and there was a desperate look in her eyes. "It is unfortunate that she is the only girl in the whole League who has voice enough to sing solo parts."

"What is the trouble with her?" asked Mary Noble. "Surely she isn't acting from sheer perversity! If she is, I prescribe a good stiff dose of oil of birch."

"Oh, no, it isn't that. She just sits and giggles. When she tries to sing she giggles so the book drops out of her hands," said Ethel, calmly.

"Nerves," announced Frances.

"Oh, she's just silly," said Dora. "Perhaps she'll do finely when the time comes. Children often act like Sancho at rehearsals, and then do all right."

"There'll be no chance this time," remarked Ethel, with bitter cheerfulness. "I've given it up and am going to dismiss the whole thing from my mind. I've had trouble enough with it, the land knows. The Juniors are hopping. They want to give the 'Message' without the solo parts. They say it isn't fair after they've practiced for two months; but I don't care. I won't have it unless I can have it all."

Ethel set her mouth decidedly, but gave her lips a contemptuous curl as she caught Edna Matthews' eye.

Just then the gong in the hall sounded and the girls went to their desks.

"What has come over Ethel?" wondered the girls, a week before Christmas. "The announcement of the 'Message' is in the *Chronicle*, and the circulars are round everywhere. What does it mean? Ethel said she wouldn't have it without the solo parts. Do you suppose she's going to risk Annie Brown, after all? She said she never would."

"I don't know a thing about it," returned Dora, in an aggrieved tone; "she won't tell me. She says it is going to be a 'howling success,' and she's nearly frantic with delight. She has the Juniors up at her house after school every night. Sometimes they stay to supper and practice all the evening. I don't know what it is all about. She won't say a thing."

Christmas Eve saw the church at Danton packed to the doors. The school-girls were all together, watching everything with eager interest.

"There goes Annie Brown dressed in white. I guess she's going to sing, after all," whispered Dora.

"I should think Ethel would be on pins and needles, but she looks overwhelmingly sweet. It must be all right. See her," said Mary Noble.

Then they all looked at Ethel, who was moving about, directing the Juniors what to do and where to go, with the calm grace peculiar to her when at ease and satisfied. "Look! look, girls!" whispered Frances Lane, clutching Dora in her excitement. "Isn't that Mrs. Matthews coming down the aisle with Ethel? It is. I saw her at school once."

"Yes, it is; and Ethel's taking her to the second seat from the front. She must feel tremendously gracious. Rather

overdoing it, I should say, after the way she's treated Edna." And Dora Greenwood thrust out her under lip and tossed her head.

The Juniors sang well, in perfect time and tune, and showed their admirable drilling. Suddenly, above the chorus, a single voice rose clear and sweet, as with slow and stately step a young girl in soft white draperies walked out upon the platform. It was the angel who came to deliver the "Christmas Message."

"Peace on earth, good-will to men," sang the beautiful voice, and the excitement caused by the stranger's unexpected appearance gradually subsided into an attentive hush. When she had finished, and the people began to applaud, the school-girls rose to their feet and waved their handkerchiefs.

"She's a little tramp to do it after the way Ethel's treated her," said Mary Noble, dropping back into her seat and wiping her eyes.

"I never knew before that Edna Matthews could sing," observed Dora Greenwood, reflectively.

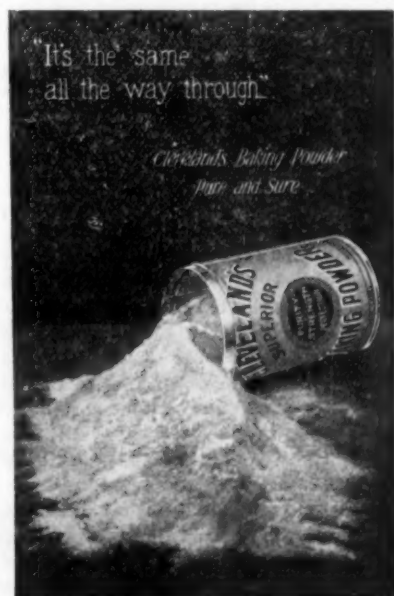
"You know it now," remarked one girl, with a hysterical little laugh.

After it was over, Ethel Briggs walked rapidly down the aisle to where the girls were sitting. She interrupted their congratulations. "I can't stop a second," she said, "but I want every blessed one of you to speak to Edna and her mother, and don't be afraid to tell them what you think. I've been a detestable snob, but she's acted like an angel. She heard us talking that day I turned up my nose at her and came and offered to sing for me. She's just full of music, and she knew how the thing ought to go. It wouldn't have been anything without her. I want you to tell her just how splendid you think she is, and I want you to promise to help me make up to her for all my horrid meanness."

The girls promised eagerly, and pressed forward to greet Edna when she came out to join her mother. She met them as kindly as if they had always been on the best of terms.

"I think you were the very one to bring the 'Christmas Message,'" whispered Frances Lane, admiringly, "because you have the spirit of it."

Jamaica Plain, Mass.



THE SUNDAY SCHOOL

First Quarter Lesson I

SUNDAY, JANUARY 1, 1890.

JOHN 1: 1-14.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST THE TRUE LIGHT

I Preliminary

1. GOLDEN TEXT : *In him was life; and the life was the light of men.* — John 1: 4.

2. THE FOURTH GOSPEL was written at Ephesus probably, and towards the close of the first century (about A. D. 90). To the most casual reader it presents many striking marks of difference from the other three — due, in part, to the circumstances under which it was written. When the earlier Evangelists wrote, Jerusalem was in all its glory. Under the shadow of its temple the Christian Church was holding its first councils and struggling hard to maintain a foothold in Judea. Paul was carrying the Gospel into strange lands, and supplementing it with his immortal Epistles. But when John wrote great changes had taken place. The Holy City had fallen. The fabric of Judaism had been shattered and overthrown. Ephesus, the splendid capital of Asia Minor, had become the centre of the Church of Christ. Paul had finished his course, and sealed his testimony with his blood. The name of Peter, too, had been enrolled among "the noble army of the martyrs," and John alone had reached "the evening of the apostolic age," the last survivor of the heroic band. Christianity had steadily advanced, despite the enmity of the civil power and the assaults of persecuting hatred, and was rapidly leavening the morals and opinions of mankind.

But a new and more dangerous foe threatened its further progress. Heresies had arisen, controversies had sprung up, threatening schisms and parties in the church. The Alexandrian philosophy, with its subtle distinctions and mystical abstractions, was spreading over the world and corrupting the purity of doctrine. The works of Philo, who described a very different Logos from that which St. John afterwards taught, were in circulation. Cerinthus had opened a school at Ephesus, and was teaching, among other errors, that Jesus was the real son of Joseph and Mary. The times demanded a new exposition of the Christian system of belief, a work that should be both a Gospel and a treatise — a Gospel suited to the matured condition of the church, emphasizing rather the spiritual than the human and popular aspects of the Saviour's life; a treatise, too, which, while refuting the errors of the prevailing philosophy, should also establish forever in the church the doctrine of the essential deity of her Lord.

Under these circumstances, and, according to tradition, at the request of the Ephesian Church, the Fourth Gospel was written. It contains selected incidents rather than a complete biography of the life of Christ, and thus forms a historical supplement to the first three. The heresies of Cerinthus, of the Ebionites, and the Docetæ are decisively answered in the first fourteen verses of the first chapter. Its dogmatic purpose is evident throughout, and is summed up in the closing words: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

3. HOME READINGS: Monday — John 1: 1-14. Tuesday — John 1: 15-24. Wednesday — John 1: 25-34. Thursday — 1 John 1. Friday — 1 John 5: 9-13. Saturday — John 8: 12-19. Sunday — John 12: 35-46.

II Introductory

Not from Abraham, nor from Adam, does John derive the origin of his Lord. He traces Him back to the remote "beginning," and to "the bosom of the Father." He is the Eternal Word, dwelling with God, Himself God; the Maker of all things; the Source of all life. For man He is the Light, shining in a dark place, it is true, and not accepted by those sitting in darkness, yet still the true Light, "which lighteth every man coming into the world." John the Baptist was sent from God, but he is not to be confounded with the true Light; he was only a witness to the Light. The Light was in the world, but the world

had no eyes wherewith to see Him. Even "His own," who had been prepared by centuries of promise to look for Him, "received Him not." Here and there a few welcomed Him; and were, by the Spirit's power, enrolled among the sons of God, being born again from on high. There could be no doubt of the actual manifestation of the Logos: "The Word was made flesh." He lived and moved in our midst, the apostle declares. We were eye-witnesses of His glory — not a glory conferred by earth, but the glory which belongs to "the only-begotten of the Father, full of grace and truth."

III Expository

1, 2. *In the beginning* — before the acts of creation (verse 3); "before the world was" (17: 5, 24). These words assert by inference, if not directly, the pre-existence of the Word. Was — existed. When nothing had been made, the Word "was." In the opening of Genesis the allusion is to the initial point of time: "In the beginning God created," etc. — a cosmic "beginning." In John we are introduced to a state of existence which strictly had no beginning — a theological "beginning;" for, going back to the very first, to the earliest conceivable beginning, still the Word *was*. The Word — the Logos, identified in verse 14 with the world's Redeemer. It is difficult to explain the meaning of this term, but its essential idea is manifestation. As the human mind reveals itself by words or speech, so the Eternal Mind reveals Himself by the Logos. God, the absolute, the self-existent, the invisible Jehovah, is far above the comprehension of finite minds; but, from all eternity, there has been immanent, or inhering in, the Divine Essence an image or similitude — "the brightness of His glory, the express image of His person." This image, or Eternal Word, is the perfect counterpart of the Infinite Mind, the Divine Essence in manifestation. By whatever ways, therefore, God has revealed Himself, whether in creation or in revelation, the Logos, or Word, has been the acting reality in every case. The Word was with God — therefore a distinct personality. The word "with" implies both co-existence and communion. Our Lord speaks of Himself as dwelling in "the bosom of the Father." Over this relation of Father and Son hangs a sacred veil which no human theory can pierce. The Word was God — not God's, not merely the organ of revelation, but God revealing Himself; not merely the agent in creation, but God creating. There is no hint here of subordinate, or derived, deity. The Word is absolutely God, and therefore "separated from all created existence by an impassable chasm" (Liddon). The same was in the beginning — a summary, or climax, of the previous statements. In these simple but stately sentences are compressed truths of the greatest weight and moment — the eternal existence, distinct personality, and essential deity of the Logos. Next we pass from

His eternal to His temporal relations — to what Dr. Van Dyke calls "the human life of God."

The Old Testament Scriptures are full of the Logos. We read that all things were created by "the word" of His power. Our first parents heard "the voice" of the Lord God walking in the garden. The "Word of the Lord" which came to patriarchs and prophets, the "Angel of the Covenant," the "Wisdom" in Job and the Proverbs — in a word, all the manifestations were of the Logos. The later Jewish commentators were accustomed to personify the Word. But before John's day the Jewish philosophers at Alexandria had seized upon the term. They made the Logos the centre of their theophanies, but they so blended the Hebrew conception with Greek ideas and Oriental fancies, and so deeply shrouded it in the mist of speculation, that its truth and practical value were lost. The Logos of Philo is, to say the least, of doubtful personality, and his incarnation an impossibility. St. John rescues the term from philosophical misuse, restores its connection with the Old Testament teachings, asserts the eternity and essential deity of the Logos, and crowns all with the glad tidings that "the Word was made flesh" (W. O. H.).

3. All things were made by him. — Matter, then, is not eternal, as the Gnostics taught, nor is it an emanation from the Divine Being. It came into being out of nothing at the mandate of the Logos. See Gen. 1: 3, etc., "and God said," etc. See, also, Heb. 1: 2, "By whom also He made the worlds;" also, Col. 1: 16. Without him. — Notice the Johannine characteristic (so frequent in his Epistles) of both a positive and negative statement. Not anything made — literally, "not even one thing." All created existence in all its multiplicity, animate and inanimate, is the handiwork of the Logos. See Psalm 33: 6.

Oischausen observes that we never read in Scripture that "Christ made the world;" but "the Father made the world through the Son," or "the world was made by the Father, and through the Son;" because the Son never works of Himself, but always as the revelation of the Father; His work is the Father's will, and the Father has no will, except the Son, who is all His will (Alford).

4. In him was life — the fountain and the fullness of life. He not only creates, He also vivifies. All life streams forth from Him as its primal source. He is the vital force of the world, manifested through all the departments of being. No biologist today maintains spontaneous generation. Moreover He is the Life, the true Life, the Bread of Life, the Water of Life, the Word of Life, etc. Without His vital energy neither physical nor spiritual life could continue for a moment (1 John 5: 20). And the life was the light of men — another and a higher step; first, creating all things, next, the life of all living beings, then, the light of men. Revealed to the world at large, the Logos is life — the source of all motion, action, sense. Revealed to man He is this, and more. The Life becomes the Light. He not only enlivens, He also enlightens, illumining the consciousness with the rays of knowledge and truth. "Life" becomes "light" to man because he has the capacity or receptivity for making it so, which the lower natures have not.

5. The light shineth in darkness (R. V., "the darkness"). — By reason of sin the original light given to man concerning truth

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and duty had become universally obscured. "Darkness covered the earth and gross darkness the people." This darkness the light which emanates from the Word has constantly striven to penetrate. The Hebrew Revelation was "a light shining in a dark place;" and the stray truths which found their way into the false systems of the heathen were rays from this effulgent Source. The darkness comprehended (R. V., "apprehended") it not — would not lay hold upon it, would not receive it, refused to be illuminated. "Men loved darkness rather than light, because their deeds were evil" (3: 19-21).

6, 7. There was (R. V., "came") a man sent from God . . . John — John the Baptist, the morning star, is here distinguished from the Logos, the Sun of Righteousness. John was "a burning and a shining light," but his light was derived. His mission was to herald and point out the true Enlightener, and he must not be confounded with the primal Light, "of the eternal, co-eternal beam." He was to so concentrate the attention and faith of the Jewish people on the coming Redeemer that all should trust in Him. Same came for a witness. — R. V. omits "a." St. John uses the word "witness" nearly ninety times in his Gospel, Epistles, and the Apocalypse. That all men through him might believe — through the Baptist's testimony. His preaching of repentance, and testimony concerning the Light, were designed to inspire faith in the Coming One.

8, 9. He was not that (R. V., "the") light. — "Great as the Baptist was, he was not the light." That was (R. V., "there was") the true light. — The Evangelist is approaching the great truth of the incarnation. The word "true" is another favorite word with him. He uses it twenty-one times. Its meaning (in thirteen of these cases) is "real," "essential," "veritable." Which lighteth every man — the Baptist included. That cometh into the world — R. V., "coming into the world." These words may refer either to "every man," or to "the true light," probably to the latter. "I am come a light into the world," our Lord said.

10, 11. He was in the world — before as well as during His incarnation; and yet the world's Maker trod its soil unrecognized. The world's god had blinded its eyes (2 Cor. 4: 4). It lacked the spiritual perception to see the glory which His humanity veiled. The disciples saw it (verse 14). In this verse "the figure of 'Light' passes imperceptibly away, giving place to the thought of the Person." He came unto his own — what was His peculiarly; His own possessions or estates; the vineyard of which He was the rightful Lord. His own — R. V., "they that were his own;" His peculiar people; His by election, by covenant, by special training and privileges; His by natural birth. Surely they ought to have "received Him." And yet they would not receive Him as the Messiah, would not follow or obey Him. Even His own brethren believed not in Him (7: 5). This verse recalls the touching plaint over Jerusalem (Matt. 23: 37), and especially the words, "but ye would not."

12, 13. As many as received him — the individuals here and there, both Jews and Gentiles, who welcomed His advent and teachings, and showed their faith in His name by bearing the cross of discipleship

and obediently following in His steps; to these He gave the lofty privilege and gracious ability, through the Spirit's agency, of becoming "partakers of the divine nature" (2 Peter 1: 4), children of the Most High. The title of admission to this high aristocracy is His gift alone. Power to become the sons of God — R. V., "the right to become children of God." Believe on — "a characteristic phrase of John, occurring thirty-five times in the Gospel, and three times in the First Epistle. It expresses the very strongest belief; motion to and repose on the object of belief" (Cambridge Bible). His name — expression of the sum total of what He is. Which were born, etc. — A new birth is requisite to become a child of God; and this is brought about not by physical generation, or descent from some great ancestor like Abraham, nor by carnal desire, nor by self-determination. Doubtless the will of man is a factor in the work of regeneration, but the sons of God are begotten only by (literally "out of") Him, through His Spirit. — See chapter 3.

14. And the Word was made (R. V., "became"); flesh — the truth of truths, the mystery of mysteries! In itself, and in its redemptive purpose, the most august event in the history alike of earth and heaven! The Logos, who is very God, the Author of the visible and moral creations, the Life and Light of the world, unites Himself with man; condescends to robe Himself, not with a human body merely, but with our human nature so entirely that He enters life as a babe, and grows in wisdom as well as stature; takes upon Himself the nature of man with all its weakness and limitations, sin alone excepted; and this union to be, not for time only, but perpetual — the God-Man. "Great is the mystery of godliness," wrote St. Paul to Timothy (1 Tim. 3: 16), alluding to this transcendent truth of "God manifest in the flesh." Dwelt among us — tabernacled in our midst, the true Shekinah, as the original word indicates. We beheld his glory. — To the receptive eye of faith, the Eternal Essence of light and life and love poured its rays through the veil of its human tabernacle. There is a possible allusion here to the Transfiguration. The glory as of the only begotten, etc. — Tholuck defines "only begotten" as "that which exists once only, singly of its kind." God has only one Son, who by nature and necessity is His Son. Full of grace and truth. — This is the "glory." Love, rather than might and power, had become incarnate.

By this union the Word and the flesh became one person, but the two natures were not confounded, nor was the Word changed into flesh. As the human soul is united to the body, but is not changed into the body, so the eternal Word took on flesh, and was united to it, and made Himself manifest in it, but was not changed into it, or confused with it (Wordsworth).

How the Choir Can Help the Minister

A GOOD choir is a great blessing and is a source of comfort, inspiration, and real help to every true preacher. I thoroughly endorse Beecher's saying that "Music is the minister's prime minister."

Unless a man loves his work he cannot put his best effort into it. People generally do well what they greatly love. This certainly holds good with regard to singing. If singers are thoroughly interested in their work they will make every effort to be both punctual and regular in their attendance not only at the church services, but also at choir rehearsals as well. A conductor or organist who is talented and kindly should be implicitly obeyed. Such persons render a noble service in the training of voices for the service of Christianity. It is a good thing when they know they can depend

upon their choir; first of all, that every member will not fail to be present. Attendance signifies personal interest in the welfare of the church, and this is a real help to every pastor of a church. Every choir should realize that much is expected of them. They have a most important place in the service. On them in a large measure depends whether the service shall be flat and tame, or full of inspiration and blessing. Members of the choir are co-workers with the minister in edifying and comforting souls. Yea, they may be factors in the matter of a soul's salvation.

They are largely responsible for the tone of every service. It is theirs to uplift the souls of the worshippers, to minister to the church, and to advance the kingdom of heaven. Their singing is not merely to please themselves, but supremely to help the minister, and to bless every soul that may be present. Their singing is not only to be correct, to please the ear, but it is to move the heart. Choirs should realize that musical service is pre-eminently religious service, that it has a great spiritual purpose, that it has not only a human, but also a divine aspect. If every one realized the need of individual duty and consecration, what reforms would take place! — N. Y. Evangelist.

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OUR BOOK TABLE

Epworth League Reading Course—1898-1899: "The Founding of a New World," by Geo. H. Dryer, D. D. "Makers of Methodism," by W. H. Withrow. "The Star in the West," by Polemus Hamilton Swift, D. D., Ph. D. "Every Day Science," compiled by Arthur E. Chapman. Eaton & Maine: New York. Price, \$2 net.

These books are all creditable to their authors and to the League—something which one has hardly been able to say in every case in some other years. Some of the titles do not clearly indicate the nature of the contents. That which is called "The Star in the West" undertakes to show the supernatural element in American history. It follows partly in the path of Bishop Peck's "Great Republic" and Dr. Josiah Strong's "Our Country," but has other chapters which endeavor to show the great indebtedness of the United States to Methodism. "The Founding of a New World" is the first volume of Dr. Dryer's "History of the Christian Church," the second volume of which, under the heading, "The Preparation for Modern Times," has already appeared. "The Makers of Methodism" tells again the oft-told story of the Wesleys and their chief helpers in England, and of Asbury and Coke, with a few of their assistants, in America. Prof. Chapman, principal of the Berwyn (Ill.) High School, provides the smallest volume of the four, but the one which to many will be most interesting and useful. It contains fourteen chapters on such topics as "A Piece of Coal," "Common Water," "Pebbles," "Corals," "Useful Bacteria," "The Inside of the Earth," "The Moon," "The Canyons of the Colorado," "X Rays." The authors are Prof. Huxley, Prof. Tyndall, Prof. Roentgen, Charles Darwin, Major Powell, and others, whose volumes and contributions to different periodicals have been drawn upon by the editor. The young people will get from it much valuable information presented in a pleasing way, and it will tend to induce habits of observation and inquiry concerning common things.

The course this year is thus seen to consist of three volumes of history and one of science, which strikes us as a little one-sided. The two previous years the volumes have related to biography, art, missions, sociology, history, and practical life—a somewhat more varied selection. But we miss in all these courses a single volume on experimental religion, and none, we notice, is planned for next year. But this regrettable lack is to be supplied, we presume, by the projected "Quiet Hour Series," under the able direction of the first vice-president, Rev. W. I. Haven, the first volume of which is expected to appear at Easter. It is a grand thing to get our young people familiar with the works of God in the public affairs of the race, as the course this year will certainly do—and we hope it will have a great sale—but there is quite as much call, it seems to us, that they become acquainted with His work in the human heart, and be led into closer union with Christ.

Typical Christian Leaders. By John Clifford. Horace Marshall & son: London.

Dr. Clifford gives to his hosts of admirers a few of the sermons which have thrilled great audiences in London. In politics Gladstone and Garfield are treated; in the church, Spurgeon, Liddon, Dale and Stanley; in literature, Carlyle and Browning; in science, Darwin and Drummond; in art, Edward Burne-Jones. These are men that it does us good to look at through the eyes of the distinguished preacher. Here are well-balanced estimates, clear-cut portraits, discriminating judgments, inspiring delineations. He regards Browning as "the typical Christian poet of the age." Of Carlyle he says, "He was a Christian of the New Testament pattern; i. e., he had a real faith in the Son of Man, in His revelation of God and

life, a deep and full reverence, and a sincere worship for Him." Drummond is styled "the typical evangelist." We are glad to see by the preface that other volumes—on names here omitted, such as Bismarck, Bright, Newman, Lowell, Whittier, Frances Willard, Mrs. Stowe—are likely to follow after a little. They will be welcomed by a great multitude who will thus have an opportunity to share in some of the benefit which those receive who sit under the author's pulpit ministrations.

Dwellers in Gotham. A Romance of New York. By Annan Dale. Eaton & Maine: New York. Price, \$1.50.

Very familiar with most phases of life in the great metropolis is the unannounced author—rumor has it that he is a prominent Methodist minister—who makes here his first venture in the realms of fiction. The characters are evidently drawn from life. The fashionable physician, the shrewd, successful manipulator of stocks, the empty-headed society beau, the haughty, cold-blooded belle who sells herself for money, the managing mamma, the dissipated son, the toilers in the slums, the schemers in Wall St., the polished courtly rector, the self-sacrificing mission-worker, the reporter on a daily paper, the honest artisan, the violent trades-unionist—these and many others all pass somewhat hurriedly before us. We have glimpses of a down-town boarding-house, an up-town abode of wealth, a humble home on the East Side, a department store, a factory, and a Social Science congress. There are love scenes, courtships, marriages, and a street fight. A good deal of bright wit and clever repartee adorns the pages, and the plot, by no means complicated or concealed, lays firm hold upon the attention of the reader and commands his interest. Villainy, successful for a season, gets punished in the end. Virtue, struggling with difficulties, is handsomely rewarded at last. Everything comes out as it should and as was to be expected—which is not, perhaps, exactly like New York. Martha's Vineyard is the only place to which we are introduced outside the big city. Methodism, however, in no way enters into the story, not being once mentioned. The ecclesiastical tone is wholly Episcopalian, even to the scornful fling at the "Puritanic notions," "silly, belonging to a past age," of those who object to a certain class of dangerous but popular worldly amusements. It can hardly be called a novel with a purpose; the moral is not sufficiently pronounced for that. Yet the relations of labor and capital are incidentally treated in several of the chapters, with the thoroughly wholesome, although scarcely new, conclusion that nothing but the application of the Golden Rule will set matters right between these two contestants. But as to how this desirable state of things is to be brought about, no special light is afforded.

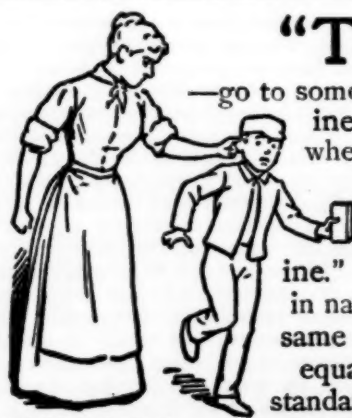
Phases of an Inferior Planet. By Ellen Glasgow. Author of "The Descendant." Harper & Brothers: New York. Price, \$1.25.

Perhaps there could be no better or truer characterization of Miss Glasgow's new novel than that given by the *New York Times*—"strength gone astray." Her first book, "The Descendant," appeared anonymously about a year and a half ago, and made quite a stir in the literary world, no one dreaming the author was a young Southern girl. The power and virility of "The Descendant" could not be denied, but you might search far and wide for a more dreary and depressing story. One takes up this second book, therefore, with the hope of finding a more cheerful atmosphere; but no, in spite of its undoubted power, its virile touch, its brilliant dialogues, its effective situations, we confess we have seldom read a more hopeless, dismal story than "Phases of an Inferior Planet." Bitterness, gloom, sordidness, dishonor, faithlessness, despair, death, permeate these pages like a blighting mildew which no dazzling gleams of genius can relieve. The scene is laid in New York Bohemia. The hero, Anthony Algareife, is a free-thinker who earns his living by teaching, and is engaged in his leisure hours writing a scientific work. The heroine, a Southern girl of artistic temperament, is studying music in New York. Both are poor, and are living in a shabby apartment house, the "Gotham." Their acquaintance deepens into love, and they imprudently marry. The birth of a child, its death later, Mariana's broken health and grief, and their abject poverty, combine to bring about a separation and a divorce. Eight years later—the second "phase"—Mariana, who during those years had appeared as a concert hall singer in England and had remarried, and Anthony, who had become a ritualistic priest, meet again, the old attraction revives, and they are about to elope when the finale comes in the death of Mariana from pneumonia. One closes the book with a sigh and with deep regret that an author possessing so much genuine literary talent should so prostitute her great gift.

Peeps at People. By John Kendrick Bangs. Harper & Brothers: New York. Price, \$1.25.

A decidedly novel departure Mr. Bangs makes in "Peeps at People"—a sort of double satire—first at the expense of Miss Witherup, a typical woman "interviewer," and secondly at that of the celebrities who fall a prey to her prying persistency. Miss Anne Warrington Witherup starts forth to visit illustrious people and write them up for an American paper. She goes first to Nansen, whom she finds on an ice floe; then to Gloomster Abbey, Isle of Man, the residence of Hall Caine; from there to Berlin, where she calls upon Emperor William; in England she sees Alfred Austin, Miss Phipps-Phipps, a representative of Andrew Lang, and Sir Henry Irving; in Poland she inter-

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views the De Reezkes and Henryk Sienkiewicz; Zola she finds in Paris, General Weyler in Spain, Ian Maclaren in Scotland, and Rudyard Kipling on a P & O steamer. In each case the situations are original and intensely amusing, and the interviews are full of wit and humor. It is a thoroughly entertaining book for a leisure hour.

The Copper Princess. By Kirk Munroe. Harper & Brothers: New York. Price, \$1.25.

This is a stirring story of the Lake Superior mining country. Richard Peveril, a young American, suddenly loses all his money. A paper showing that he is part owner of the Copper Princess Mine is all he has left. So he goes out to learn the mining business. How he is attacked by Polish miners who throw him into a hole which leads him to the lost workings of the old mine; his discovery that the owner of the other half of the Copper Princess is a smuggler; how he finally becomes a millionaire and marries the smuggler's daughter — is all told with the vivacity and fascination which Mr. Munroe is wont to impart to his stories.

The Newcomes. By William Makepeace Thackeray. Harper & Brothers: New York.

"The Newcomes," one of the favorite novels of Thackeray, is the latest volume issued in the superb edition of the great novelist's works now coming from the press of the Harpers. The Introduction, by Mrs. Ritchie, is not the least interesting part of the book. No private library of any pretensions should fail to secure this invaluable Biographical Edition of Thackeray.

A Little New England Maid. A Book for Both Boys and Girls. By Kate Tannatt Woods. Lothrop Publishing Co.: Boston. Price, \$1.50.

This new story for young people from the attractive pen of Kate Tannatt Woods, will receive a warm welcome from countless readers in and out of New England. Her stories are always sunny sermons in living and doing, and "A Little New England Maid" is another contribution, as Mrs. Woods herself puts it, to the heroism of "those New England maids and mothers who believe in the sacredness of the home, and are unselfishly striving to make the world better." The book is illustrated by Miss Bruce.

The Golfer's Alphabet. Illustrations by A. B. Frost. Rhymes by W. G. Van T. Sutphen. Harper & Brothers: New York.

This is a most amusing volume for those who understand and enjoy the game of golf.

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla
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The illustrations are all full-page, and each verse, beginning with a big red letter, occupies a page also. One who knows the game could readily read the story from the pictures, but to the uninitiated it is all Greek. Printed on heavy paper, with a cover in colors representing a golfer in a gorgeous golf suit, the book will fill its own niche.

Old Chester Tales. By Mrs. Margaret Deland. Harper & Brothers: New York. Price, \$1.50.

One takes up a book bearing Mrs. Margaret Deland's name on the title-page with pleasure, sure of enjoying a happy hour, and "Old Chester Tales" is no exception to the rule. Old Chester is a quiet Pennsylvania village, full of quaint characters that we love as we learn to know them. The "sick Miss Ferris," who lived in "the big gaunt house with the shadow of the poplar swaying back and forth like some gray finger laid upon dead lips;" Willy King, the rosy, fat, generous doctor, and his practical wife, Martha; Peter Day, dear Miss Maria Welwood, and all the list of them leading to the kind old minister, Dr. Lavender, who marries them, comforts them in their sorrows, and buries them at last, having all through their lives given them the best of good advice to live by. It is always an experiment when a novelist essays a volume of short stories, but in this delightful book Mrs. Deland has caught the fast-fading characteristics of an old-fashioned village as well as any of our most successful depictees of New England life. It is a book to be placed on the library table and reread when one's faith in human nature gets a little shaken.

Harper's Round Table. 1896. Harper & Brothers. New York. Price, \$2.50.

Harper's Round Table has completed its nineteenth year, and the bound volume for 1896 — the first in its new monthly form — contains three very fine serial stories, stirringly told and graphically illustrated: "The Adventurers," by H. B. Marriott Watson; "Four for a Fortune," by Albert Lee; and "The Copper Princess," by Kirk Munroe. Short stories, articles on travel and exploration, on hunting, fishing and various sports, render this bound volume a perfect treasure-house for the boys. Over five hundred illustrations embellish its pages.

The Book of the Ocean. By Ernest Ingersoll. The Century Co.: New York. Price, \$1.50.

In this attractive square octavo Mr. Ingersoll writes at length about naval battles and warships, but also includes a far wider field. He tells in language readily understood by young people, about the ocean and its origin, and about the phenomena of waves, tides, and currents. There are chapters devoted to "The Building and Rigging of Ships," "The Merchants of the Sea," "Robbers of the Seas," "Yachting and Pleasure Boats," "The Plants of the Sea and their Uses," etc. There are several hundred fine illustrations.

Child Stories and Rhymes. For the Little People of Nursery and Kindergarten. By Emilie Poulsson. Illustrated by L. J. Bridgman. Lothrop Publishing Co.: Boston. Price, \$1.25.

A new book by the author of "Nursery Finger Plays" and "Through the Farmyard Gate" will be welcomed with delight by mothers, kindergartners, and the little folks themselves. In "Child Stories and Rhymes" Miss Poulsson offers the small people just the sort of songs and stories dear to the childish heart, and the pictures are "too cute for anything."

The Shakespeare "Seasonable" Kalendar. Compiled by Andrea Jousson and Louisa U. Poole. L. C. Poole & Co.: 467 Shawmut Ave., Boston. Price, 55 cents.

This is the third annual issue of this valuable Kalendar, which, to quote Dr. Furness, has been "loudly, nay, vociferously, received by the Shakespeare scholars and critics abroad and in this country." It is designed for general use as well as for the students

and lovers of Shakespeare. Every day in the year has its special quotation from the great poet, and appropriate selections for the months. The compilers are to be congratulated on the rare skill they show in the selection and arrangement of the quotations. There are twelve new and original drawings by Fannie S. Montague, with embellishments, initial letters, etc., and a beautiful cover design of the Elizabethan period.

Eminent Missionary Women. By Mrs. J. T. Gracey. Introductory Notes by Mrs. Joseph Cook and Mrs. S. L. Keon. Estua & Malas: New York. Price, 55 cents.

We give this instructive and inspirational volume hearty welcome; it meets an urgent need. It will answer questions that arise in the minds of active missionary workers everywhere; and those who read the book will find in their hearts a renewed devotion to the redemption of degraded and suffering womanhood in heathen lands. Mrs. Gracey has done her work with characteristic ability and good judgment.

The Story of the Railroad. By Cy Warman. Illustrated. D. Appleton & Co.: New York. Price, \$1.50.

This fourth volume of the Story of the West Series tells the story of the engineer who made possible the building of the transcontinental lines of railroads across the West. Some of these men sacrificed their lives to duty; all of them were soldiers of civilization. Two maps show respectively the early transcontinental lines and those in operation the present year. Mr. Warman made a special journey through the West to gather material for this, perhaps the most complete history of its kind that has yet appeared.

Baby's Record. With Twelve Illustrations in Color and Thirty Illustrations in Black and White. By Maud Humphrey. Frederick A. Stokes Co.: New York. Price, \$2.50.

As the title indicates, this beautiful volume, bound in baby blue, with silver ornamentation on the cover, and enclosed in a box, is designed for keeping a record of the baby's little life from the beginning. Here-

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Sunshine 'Mid Shadows. By Mabelle P. Clapp. George H. Ellis: Boston. Price, 75 cents.

Tenderly and reverently we open this little blue linen-bound book, almost wishing that she whose brain-children the verses are, could leave "the great choir of happy saints" and return but a brief moment to earthly ways for a glimpse of this dainty memorial volume. Herein are gathered over eighty poems, covering a wide range of thought—poems of consolation, of uplift of heart, of nature, of happy childhood, of quaint conceit—with cheer and comfort and brightness running like a golden thread through all. Mabelle P. Clapp, as so many of our readers know, for nearly five years before she went away to the Unseen Country, lay helpless upon her bed, unable to even raise her head from the pillow. But amid the deep shadows of the sick-room, often in acute physical suffering, these verses were dictated to mother or sister, and appeared from time to time in the columns of the *Boston Transcript*, *Christian Register*, *Youth's Companion*, *Universalist Leader*, *West Roxbury News*, and *ZION'S HERALD*. Those which were published in the *HERALD* were widely quoted by our exchanges. Her hopeful, courageous, sunny spirit breathes through every page of the little book, which will prove a source of sweetness and light to many a troubled, sorrowing heart. "Sunshine 'Mid Shadows" may be obtained at Magee's, or will be sent by mail on application to Mrs. Curtis Clapp, Kenneth St., West Roxbury.

Infant Baptism Normal to the Gospel. By Rev. Hiram Klog. Reformed Church Publication Board: Philadelphia.

In the amount of efficacy which the author of this brief treatise attaches to baptism, he does not seem to us to view New Testament teaching in true perspective. He adopts, however, a sound position in maintaining that the argument for infant baptism is best conducted on the basis of principles, as opposed to an appeal to supposed facts of apostolic usage. Some of his thrusts at the logic of opponents are well aimed, and serve to show that it is by no means invulnerable.

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Marjory and Her Neighbors. By Louise E. Catlin. Illustrated by Elnore S. Barry. Lothrop Publishing Co.: Boston. Price, \$1.50.

This substantial book of nearly four hundred pages tells the story of "three girls and a boy, and the good times they had at both houses." These children lived in a delightful country town, and had a great deal of fun together, with just enough disappointments to make things interesting. It is just the book for bedtime reading by mamma. The children are bright, human and natural, and Marjory is charming. The cover design is very effective.

Master Sunshine. By Mrs. C. F. Fraser. Thomas Y. Crowell & Co. Price, 50 cents.

Readers of *ZION'S HERALD* are familiar with the literary work of Mrs. Fraser, several of whose stories have appeared in the family department. "Master Sunshine" is a charming story of an eight-year-old boy whose real name was Frederick Alexander Norton, but whose sweet, sunshiny spirit won for him the soubriquet which gives title to the book. He is a brave, plucky little fellow, not a faultless boy by any means, but very lovable. It is a good book for the small boy's Christmas stocking.

The Prince of Peace; or, The Beautiful Life of Jesus. by Isabella M. Alden (Paasy). Illustrated by Hofmann. Lothrop Publishing Company: Boston. Price, \$1.50.

This is a graphic and thoughtful narrative of the perfect life of our Saviour, told concisely, reverently and powerfully. Mrs. Alden says in the preface: "It is not because there are not already many books written about 'The Prince' that I have ventured to send forth another. It is not because they are not in many respects superior to mine that I venture to send it forth; but because from a child I have felt myself trammelled by being unable to realize the situations which surrounded those people of olden time, among whom the Son of Man spent His sorrowful earthly years. Their manner of life, their dress, their speech, their views of things, were so utterly different from ours, that it has been almost impossible for me to realize that I was reading of One who has to do with me, individually and today." Because of this, Mrs. Alden resolved to write the story in a new form, to modernize it—"to put the dress of today on the facts of long ago." This new and attractive edition has been carefully revised, and in some places rewritten.

Buz-Buz: His Twelve Adventures. By Charles Stuart Pratt. Fifty illustrations by L. J. Bridgman. Lothrop Publishing Company: Boston. Price, 75 cents.

The hero of this tale is a housefly, who tells his own story, and the Baby, the Boy, the Lady, the Man, the Grandma, are all seen from the Fly's point of view. Mr. Pratt has certainly given up something new in nursery fiction, and the story of Buz-Buz, with its humor and quaint fancies, will help the small people to enter into the life of one familiar insect and see how such little creatures live a varied life of their own. Mr. Bridgman's pictures are a delightful feature of the book, his cover design being a very happy conceit.

Mother-Song and Child-Song. Edited by Charlotte Brewster Jordan. Frederick A. Stokes Co.: New York.

Selections from one hundred and ten known authors, with twenty-three anonymous writers, are included in this delightful collection of songs for and about children. Robert Louis Stevenson, Eugene Field, Helen Hunt Jackson, James Whitcomb Riley, Paul Laurence Dunbar, Mrs. M. E. Paull, Ella Wheeler Wilcox—are a few among many familiar names whose poems are here quoted. The very full and complete indexes, giving authors, poems, and first lines in alphabetical order, will be appreciated by those who may be so fortunate as to become possessors of this beautiful book.

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ANNUAL MEETING OF WESLEYAN ASSOCIATION

THE annual meeting of the Wesleyan Association was held Dec. 14. The following members were present: Pilny Nickerson, Edward F. Porter, Edward H. Dunn, Francis A. Perry, James F. Almy, Joshua Merrill, Oliver H. Durrell, Warren O. Kyle, Robert F. Raymond, Charles R. Magee, Matthew Robson, William W. Potter, and Avery L. Rand. Letters of regret because not able to be present were received from William Claffin, James A. Woolson, Chester C. Corbin, and Charles C. Bragdon. The official visitors from the Conferences were all present: New England Conference, Rev. E. P. Herrick and John L. Bates; New England Southern, Rev. A. J. Coultas and H. A. Fifield; New Hampshire, Rev. William Ramsden and O. D. Knox; Vermont, Rev. A. J. Hough and Judge C. Temple; Maine, Rev. C. F. Parsons and Ira A. Locke, Esq.; East Maine, Rev. J. F. Haley and B. T. Soule. The invited guests present were Bishop Mallalieu, President W. F. Warren, Prof. Borden P. Bowne, Dean W. E. Huntington, Dean M. D. Buell, Revs. G. F. Eaton, E. R. Thorndike, J. H. Mansfield, J. O. Knowles, D. H. Ela, James Mudge, Chaplain D. H. Tribou, U. S. N., J. D. Pickles, R. F. Holway, O. W. Hutchinson, E. M. Taylor, F. H. Knight, W. I. Haven, John Gaibraith, W. T. Perrin, Dillon Bronson, W. T. Worth, George Skene, L. B. Bates, G. H. Spencer, E. H. Hughes, W. J. Heath, George S. Butters, and George Whitaker; also the editor, Charles Parkhurst; the publisher, A. S. Weed; the assistant publisher, George E. Whitaker; the foreman, P. H. Hadley; and Mr. Alonzo R. Weed.

President Merrill opened the meeting by calling and starting the hymn, "Blest be the tie that binds," and prayer was offered by Dr. Ela. The records of the Association and directors' meetings for the year were read by the secretary, C. R. Magee, and were approved. It appeared, in reading these records, that A. S. Weed, the publisher, had resigned his position, to take effect Dec. 1, and that his resignation was accepted with a fitting expression of appreciation and regret by the board of directors.

Pilny Nickerson, the treasurer, read his report, which showed that the income of the building had been slightly decreased for the year; that \$5,000 had already been paid toward the indebtedness, and that an additional payment would soon be made.

A. S. Weed then made his report as publisher. As it was to be his last official act, he reviewed comprehensively the history of the paper during the twenty-eight years that he had been publisher. He showed that when he took the paper it was in debt, that for many years it was not self-sustaining, that both the subscription list and the receipts for advertising were particularly sensitive to "good" or "bad" times. Comparing the last eleven years, which cover the present editorial management, with the previous eleven years, he showed that, notwithstanding the unusual business depression prevailing for a considerable portion of that time, the receipts from subscriptions in the last period were \$12,146 more than during the former period, and that the receipts from advertising were \$18,884 more. He closed his report in the following forceful, expressive and fitting terms: "Gentlemen of the Wesleyan Association, the report I have just read closes my last official duty as publisher and business manager of ZION'S HERALD—a position to which I was called nearly twenty-eight years ago. The place sought me. The offer of the position was once declined, but subsequently recalled at the urgent request of James P. Magee, Franklin Rand, Bishop Haven (then editor), Isaac Rice, Jacob Sleeper, and others. I was at that time

pleasantly situated in every way in the Queen City of the East—Bangor, Me. I want to say, in justice to myself, that I was not moved by any mercenary considerations in accepting the position, for I did not expect to make any money out of ZION'S HERALD, and in this I have not been disappointed. The character of the work attracted me. The companionship of ministers was always a grateful privilege, and my association with them has been a very enjoyable experience. A large number who were among my special friends have passed to the life beyond. I am glad to be cheered, however, by many who are living, with the most cordial and touching assurances of friendship which have come to me through the mails. They will brighten the memories of the past. I am sorry a larger degree of prosperity has not come to the paper. A number of reasons might be given explaining why it has been so difficult to extend its circulation. The managers have not reposed on flowery beds of ease, but, so far as I know, all who are connected with it have worked diligently and faithfully to advance its interests. I take the liberty to express the hope that ZION'S HERALD will not be considered in the light, simply, of a money-making machine, and its value and importance be estimated by the annual balances of money on hand. Years will come when it will need more than its current income to pay expenses. Under such circumstances, it seems to me, it should have generous aid from the Wesleyan Building, which is an offspring of the paper, and owes its existence to it. While I most sincerely believe ZION'S HERALD should be run with great carefulness in its expenditures, yet in order to make a paper that will stand the competition to be encountered in New England, and meet the demands of New England Methodism, a most generous support will be necessary in the future. To accomplish this will require not only first-class ability, but a liberal amount of money."

Mr. Weed was visibly affected as he closed the reading of his report, as were all who had listened to it. J. F. Almy in fitting terms then presented the following resolution, which was unanimously adopted by a rising vote:—

"The resignation of Alonzo S. Weed as publisher of ZION'S HERALD, after twenty-eight years of honorable service, has been received. It is not easy to express or to fully realize what our brother has accomplished in all these years. At the summons of the Wesleyan Association, in the early prime of his manhood, he relinquished a prosperous business, left his home and associations in a distant city, and came among strangers to do a work demanding the utmost of his strength, ability and sacrifice. The stranger of a generation ago is today a familiar friend to New England Methodism. He has made friends by showing himself friendly. In the intimate relations sustained by the members of this Association with Brother Weed, his ability, manliness and fine Christian character have always commanded the sincere esteem of its members; and as our brother now elects to retire from the activities of the office of publisher of ZION'S HERALD, our mutual interest is an assurance of continued fraternal intercourse."

It was voted that a copy of this resolution be presented to Mr. Weed, that a copy be spread upon the records, and that it be published in ZION'S HERALD. It was also voted that the excellent report which the retiring publisher had made be preserved in the archives of the Association.

The editor then read his report, which had to do mainly with the difficulties connected with his effort to make the kind of paper required, with so small an editorial force and so meagre an allowance for contributions, saying, in part: "What the editor of this paper tries to do, and what he has to do with, some of you know. The amount allowed for the year for editorial assistance and for contributions must necessarily be meagre—not

as much for the whole year as several leading religious journals of the country expend for the same purposes in a single month. There is no assistant editor in the strict sense of that term. The supreme work of an editor is the ability to forecast—to know not only what is to appear next week, but in the weeks to come. An editor-in-chief, standing upon the tiptoes of observation, assigns this and that live topic to his assistants and associates for treatment. The editor of ZION'S HERALD, while doing as much of this as he can, must do everything else; he must do the clerical work of his department; answer with his own hand his voluminous correspondence; examine critically his exchanges; review books and magazines; write his editorials on the run; always overworked and much of the time overwrought, as any man must be underneath so great a burden and determined to do his best with it. This year has been especially absorbing and exacting. To make up by alertness and promptness what for lack of means could not be done on other lines, the editor has not felt justified in being absent at all from the office, and has gladly relinquished his customary vacation. Miss Adelaide S. Seaverns, so indispensable as an assistant, has been equally absorbed in, and devoted to, the paper. The editor is under special obligations to his other helpers—Chaplains Holway and Tribou, Dr. James Mudge, Rev. F. N. Upham and Miss Mary E. Lunn. Skilled correspondents in every part of this country and in Europe advise us immediately of any current event needing attention. The ablest writers in our own and other denominations gladly contribute to our columns, even at less remuneration than they receive from other papers. The work of editing the paper, with the limited funds at our disposal, is at the very highest point of efficiency."

Rev. J. D. Pickles, Ph. D., asked the courtesy of expressing his grateful appreciation for the high grade of work done by the editor and his associates, and that the visitors present be allowed the privilege of expressing their commendation by rising, and the privilege was granted.

On motion of E. H. Dunn, it was voted

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no breaking. Use the chimney
we make for it. Index.

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BOSTON.

that the profits of the paper for the year — \$1,214 35 — and enough more to be taken from the funds of the Association to make \$1,400, be distributed as a dividend among the patronizing Conferences.

On motion of R. F. Raymond, a resolution was passed instructing the secretary to extend the sympathy and greeting of the Association to the absent members. Messrs. Dunn, Robson and Potter, as a nominating committee, reported the following names of officers for the coming year, and they were elected: —

President, JOSHUA MERRILL.
Vice President, J. F. ALMY.
Treasurer, PLINY NICKERSON.
Secretary, CHARLES R. MAGEE.
Auditor, AVERY L. RAND.
Directors, WILLIAM CLAFIN, E. H. DUNN,
O. H. DURRELL, C. C. BRAGDON.

President Merrill then introduced Mr. George E. Whitaker as Mr. Weed's successor.

The members of the Association, visitors and guests then repaired to Young's Hotel for the annual dinner. Bishop Mallaleu invoked the divine blessing. At the close of the dinner those of the official visitors present were requested by President Merrill to speak upon ZION'S HERALD, giving utterance to all that was in their minds with entire freedom, whether in criticism or commendation. The addresses as a whole were unusually interesting and profitable. The pressure upon our columns for our Christmas issue compel considerable abridgment of the remarks of the visitors. Several of them were obliged to retire before their names were reached in the regular order.

Rev. E. P. Herrick, of the New England Conference, said, adopting the language of the report which appears in the Minutes of the Conference, that he "could find little to criticize and much to commend." He did not always agree with the editor, but approved of his independence and believed with him that there should be healthy and honest criticism of the affairs of the church. He liked the outlook, the editorials, the family pages, and the unsurpassed Sunday-school notes.

Hon. John L. Bates is a favorite in Methodist circles, as was shown by the hearty applause which he received when he rose to speak. He adopted the language of his ministerial colleague, magnified the work of the church in its present growing influence upon society and politics, and the work of the Methodist press. Referring to the royal palm tree of Cuba, which has such a ministry of usefulness, comfort and healing that it is called the "blessed tree," he would liken ZION'S HERALD to that palm and call it the "blessed" paper.

Rev. A. J. Coultas, of the New England Southern Conference, commended the paper for the conscience, independence and virility which it displayed. We may differ with the editor in his opinions, but we love him none the less. He would not have the price reduced. The circulation of the paper can never be large, but it must be of the very highest quality. Referring to Mr. Weed, he told of the genial and kindly welcome that he received from him seventeen years ago when he came to New England, and the joy that it had been to meet him at the Conference each year since that time.

H. A. Fifield said that he began house-keeping by subscribing to ZION'S HERALD. He was quite in accord with ZION'S HERALD on the temperance question and the discussion upon the influence of the Epworth League on the church. He hoped that we had heard the last concerning the ages of ZION'S HERALD and the Advocate in both papers. He wished that a larger number of the laymen could attend this annual meeting and obtain an inside view of the work of the Association and of editing the paper. He

had always advocated that the people should subscribe for ZION'S HERALD, and he would make a rule, if he had the power, that no man should be made an official member who did not take some one of our church papers and own a Methodist Discipline. He was partial to the paper, and would not have the price reduced.

Rev. William Ramsden said that the New Hampshire Conference did not forget that it furnished ZION'S HERALD with its present editor. We are proud of the paper, and our supprannates are very closely linked to it because of the assistance which is yearly received from the Wesleyan Association. ZION'S HERALD gives us the best things — the outlook, vigorous editorials, the League editor's splendid work, Dr. Kaufman's edifying and inspiring prayer-meeting helps, "Thoughts for the Thoughtful," "Through Aunt Serena's Spectacles" (especially the sunshine which she bears to the shut-ins), and the book reviews which never lead the purchaser astray.

Chaplain D. H. Tribou spoke trenchantly for East Maine. Maine Methodists are loyal to the paper because they read it. He believed that they would be better satisfied if more money were spent on the paper. Give the editor — who is an editor, and if any have failed to learn it, they would better ask the daily press for its opinion of him — \$5,000 to spend on its columns, and the increased merit of the paper will constrain many more to subscribe.

Rev. A. J. Hough, when called upon, said that he could respond with a hearty Methodist "amen" to all that had been said of the paper; but as no Methodist gathering was complete without a singer, and up to this time none had been heard, he would volunteer to supply the lost chord. He then read the following unique and characteristic poem, which was frequently punctuated with heartiest applause, and when he had finished, the hand-clapping was long continued. At the request of many, we hereby publish the entire poem: —

The House with Eight Windows

The house called ZION'S HERALD stands
On solid rock, not shifting sands,
With eight broad windows, clean and bright,
For getting and for giving light.

The window of the Outlook man
Is in the tower, that he may scan
A world in action, watch the rise
Of storm-clouds on the changing skies,
And be in his high place a kind
Of weather bureau for the mind.
That man (we marvel at the feat)
In fifteen minutes will repeat
In language terse and statement new
What takes the world a week to do.
Whatever else the preacher lacks,
That Outlook window gives him facts,
The focused rays of light intense,
The boiled-down sugar of events,
The cream of all the big world-pan —
A marvel is that Outlook man.

Out of the Family window drifts
From authors, with the rarest gifts,
The story, borne on Fancy's wing,
The best of songs the singers sing.

Up in that Epworth window, clear,
The topics for each week appear.
What beaten gold their lines contain,
What precious gems, what sifted grain,
In thought, suggestion, anecdote —
The truest words pen ever wrote.

The rarest blooms of sacred thought
Are to that open window brought,
Where, underneath the teacher's eye,
The great church Sunday-school goes by.
That window sheds light on the page
Of Holy Writ for youth and age.

"Aunt Serena," through her glasses,
Sees much more than ever passes
By her window, which o'erlooks
The happy valleys, filled with brooks

That sing their way past meadows, trees,
A world in bloom, to summer seas.
Out from her window, open thrown,
Floats far and wide the deep heart-tone
Of sympathy for all who mourn,
Of pity for the overborne,
And thrilling eloquence to plead
For every case of human need.
With messages hearts understand,
Long, late, may Aunt Serena stand
There at the window, tender, wise,
And seeing more than others' eyes!

Contributors from every land
At their own spacious window stand
A moment, speak their deepest word,
Then pass, that others may be heard.
And so, through all the rich round year
The sage, the poet, and the seer
Bring glory to the house, and fame
To the old HERALD's honored name.

In a big room, glassed all around,
The editorial chair is found,
That he who fills it may not bring
A partial view of anything
Before his readers, but may write
The truth in shadow and in light.
There Wesley's statue stands, life-sized,
But in apparel modernized,
A little broader at the girth,
A little nearer to the earth,
Just as he would be in these climes —
John Wesley brought up to the times.
Some scalps are lying on the floor
That public wrongs defiant wore,
And lances, used to pierce the ranks
And notions of religious cranks;
A sword or two, Damascus wrought,
With which the editor has fought
To make this house, eight-windowed, bright,
A pulpit, fountain, source of light;
While near, to aid his strife with sin,
The Bible stands and Discipline.
Now he may hunt the tithing boar,
The idle Epworth Leaguer score,
Or, more in playful mood than hate,
Stir up some neighboring Advocate;
But when his bugle notes ring out
That Faith may pierce the heart of Doubt,
They are the same, clear, strong and true,
That Wesley and the fathers blew.
His readers may not think they find
The food just suited to their mind,
But if they saw behind his chair
All the rejected, broken fare,
The matter moldy, crusty, crude,
That other people thought was food,
The sound of least complaint would end,
And all then hail him as their friend.
If sharp his blows, we understand
That he was born in Dewey's land,
Amidst Green Hills, where men are made
Who wield with might the trenchant blade.

Another window in the west
Opens upon a place of rest
Where sleep the saints, the church's dead.
No tears are at that window shed,
For Christian faith with sunlit eye
Looks through the low arch of the sky
And sees beneath heaven's cloudless dome,
The dead in Christ brought safely home.

The advertising garden plot
Is weeded well, a wholesome spot,
Where only flowers for first-class firms
Are tended, at the lowest terms.

Though Doctor Buckley oft has told
That just because the house was sold,
The door-plate changed, all men must see
The house itself had ceased to be,
To those by Reason's methods trained,
The logic seems a trifle strained.
Whoever heard that houses, lands,
Were changed themselves by changing hands;
Or a Bostonian, by the airs
Of New York city, unawares
Loses identity, and learns
He's some one else when he returns!

But still the house, eight-windowed, stands,
Built up in faith by skillful hands,
To spread, as Wesley taught, the broad
Sweet gospel of the Son of God.

Rev. C. F. Parsons said: We are believers in ZION'S HERALD in Maine. We are never ashamed of it, and are entirely willing to compare it with the best religious weeklies. He wished that the commissions were taken

away, and that old as well as new subscribers could have the benefit thereof. He was not certain that the reduction in price would bring many new subscribers. He was satisfied that many people talked about the price as the easiest excuse at hand for not subscribing. If the price were reduced to \$2, the same people would object to that, and want a still further reduction. While he regretted the controversy over the age of the paper, yet he would have ZION'S HERALD maintain its rightful position.

Ira A. Locke said that he learned to read from the columns of ZION'S HERALD, which was in his father's home. The paper was a leader in New England Methodism. The greatest need in our borders is a profound and pervasive revival of religion, and he desired to see ZION'S HERALD lead the church in such a glorious movement. He would not have the price reduced nor the minister abandon his commission. He wanted a handsome paper, so attractive that families would desire to preserve every copy. He believed in ZION'S HERALD because it is free from the dictation and control of the General Conference and can speak its mind without trammel or constraint. It was a most delightful privilege to him to meet and mingle with the honored members of the Wesleyan Association.

The doxology was then sung, and thus closed a very interesting and profitable annual meeting.

A NOTABLE CONVENTION

REV. T. CORWIN WATKINS, D. D.

THE fourth annual convention of the Anti-Saloon League of America was held in Cleveland, Ohio, Dec. 6-8. This organization is now one of the most potent influences at work for the suppression of the saloon in this country. It is an honest attempt to federate the temperance forces of the country without division on partisan or sectarian lines. It is an attempt to get all the organized forces of righteousness together, and to have them move forward under one banner, on which is inscribed, "The Saloon Must Go."

In its annual conventions each national body is entitled to ten delegates, State bodies to five delegates, and each affiliated body to two delegates. About two hundred delegates were present, representing nearly every section of the country.

The meetings were held in the "Old Stone Church" on the public square. Back of the platform and reaching nearly across the church was the motto, "The Saloon Must Go," while on the right and left walls were the well-known quotations from John Wesley and Bishop Simpson which express the basal principles of our Epworth League.

The first session on Tuesday evening was presided over by Luther B. Wilson, M. D., D. D., of Washington, D. C., well known in Methodist circles. The address of welcome was by our own Dr. Louis Albert Banks, who spoke with his usual forcefulness. Speaking of the need of this organization to look after the enforcement of law, he stated that if the delegates were to remain in Cleveland over Sunday they would find one thousand saloons wide open upon the streets of that city. The response to Dr. Banks' welcome was made by Rev. E. S. Chapman, D. D., of California, who proved to be one of the most useful members of the convention. He quoted the preamble of the Constitution of the United States, and showed conclusively that the liquor traffic is high treason against every feature of that document.

The address by Dr. W. F. Crafts was a stirring appeal to the League to take active measures to prevent the repeal of the law forbidding the importation of intoxicating liquors into Alaska, and to secure legislation

forbidding the importation and traffic in liquor in our newly acquired possessions. This proved to be one of the important and up to date questions for discussion throughout the convention.

The report of the national superintendent, Rev. Howard H. Russell, D. D., LL. D., on Wednesday morning, was of thrilling interest. He has succeeded in organizing thirty-two States into Anti-Saloon Leagues, with superintendents over each. Dr. Russell has recently been offered the presidency of one of the largest and oldest colleges in the country, but will allow nothing to tempt him away from this work, even though it is full of hardship. He is a modern hero in a greater battle than that of Santiago or Manila. After the exhausting work of the convention he came all the way from Cleveland to help the forces of righteousness in their great battle at Holyoke, Mass.

The other event of Wednesday morning was the address of the president, the venerable Hiram Price, of Washington, D. C., who is now eighty-five years old. He read his address, and although it was very long, it held the closest attention of the entire convention. It was non-partisan, non-sectarian, yet devout and full of fire. The spirit of the man as well as his words seemed to charm his hearers. His diction was elegant, his allusions swept over almost the entire field of history and literature, and his enunciation was something remarkable for a man of his age. The entire address is to be published as a tract by the Anti-Saloon League of the State of Illinois.

The theme for Wednesday evening was "The Young People and the Temperance Cause." The notable address of this session was given by Rev. David H. Moore, D. D., of Cincinnati. It was eloquent, fervid and powerful. Dr. Moore is wonderfully popular in his own State, and was given a warm reception by this convention. The other speakers were Rev. A. C. Miller, president of the Christian Endeavor Society of the State of Ohio, and Rev. F. D. Power, D. D., of Washington.

There were several interesting subjects on the program for Thursday, but they were all thrust aside for the discussion of the same question that had to be settled early in the War of the Rebellion — whether the headquarters should be in Washington and the officers in the field trammelled with red tape, or whether those in the field should be free to act as emergencies might demand. There is an article in the constitution requiring the headquarters to be at Washington. To change this required a three-fourths vote which the advocates of the change failed to secure, although two-thirds of the convention favored it. But the change was practically made by giving the superintendent a board of advisers whom he should select with reference to convenience, and by electing a secretary from Indianapolis instead of from Washington. The champion of the Washington control was our own Dr. A. J. Kynett, who had a conviction and a word on almost every question discussed. The leader of the opposition was the venerable and eloquent brother from California, strongly supported by Dr. J. W. Bashford and Dr. Barker, of Delaware. The delegate from the New England Conference said that his section still claimed the right to initiate great movements, as it had this one, but their execution it would willingly commit to dauntless Western leadership.

The last meeting of the convention was presided over by Rev. A. J. Kynett, of Philadelphia, and the speaker of the evening was President J. W. Bashford of Ohio Wesleyan University. He spoke with marked enthusiasm and power. He is a little more stooped than when he left us ten years ago, but his smiling, beardless face appears as young as ever. He is building up a great institution

in Delaware. Young men and women from nearly all the Western States are in attendance, and princely gifts are coming into the treasury to help on the work.

Notwithstanding sharp contention as to the location of the headquarters, there is but one spirit in the great body of reformers, and that is a spirit of unity and hopefulness. Every speaker seemed to realize the size and the power of the evil to be overcome, and yet there was not a despairing cry by any speaker. Neither was there a word of vituperation or abuse for any church or any political party. There were many addresses on "City Organization," "Law Enforcement," and kindred subjects, which were of more interest to the leaders of this great cause than to the general public.

Lynn, Mass.

It is reported that the Board of Education in Chicago has fully surrendered to Superintendent Andrews, and hastened to assure him that they will not oppose him further in the management of the schools of that city.

Lady Strathcona and her daughter, the Hon. Mrs. Howard, have each given McGill University at Montreal \$50,000. Lord Strathcona himself has given the University, in all, \$1,485,712.

At the Christian Citizenship Convention held in Washington last week, in discussing Mormonism, General John Eaton declared Mormon doctrines to be a menace, and charged Congressman-elect Roberts, of Utah, with being an avowed polygamist. He asserted that Mr. Roberts had never been restored to citizenship, and therefore was not eligible to Congress.

Prof. Charles W. Shields, D. D., LL. D., of Princeton University, and until last spring prominent in the Presbyterian denomination, entered the Protestant Episcopal ministry last week, having been previously confirmed. Dr. Shields was prompted to take this action because of the criticism visited upon him, in his own denomination and in religious circles generally, by the support which he gave a successful effort to secure a license to sell liquor by a hotel in Princeton. The Protestant Episcopal Church is becoming a favorite asylum for ministers who find themselves in an uncomfortable theological and social environment.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

N. H. League Convention.—The Epworthians of New Hampshire Conference, under the leadership of the cabinet of the Conference League, held their second annual convention at Suncook, Dec. 7-8. The program covered two evenings and the day intervening. A good number of chapters were represented. Those present showed their love for religious exercise by turning out in good numbers to the sunrise prayer-meeting and making it lively and interesting with prayer and testimony and song. The sessions of the convention were full of enthusiasm and profit. The addresses on Wednesday evening were by Rev. H. D. Deetz, of Newport, and Rev. F. N. Upham, of Boston; on Thursday evening by Rev. Luther Freeman, of Portland. The sessions of Thursday were occupied with the presentation of the work of the several departments, by papers and addresses, interspersed with addresses upon themes of general interest. Miss Harriette J. Cooke, of Boston, stirred all hearts by her account of the Epworth Settlement and its work. The convention was inspiring and practically helpful. A. E. DRAPER, Sec.

Manchester District

Salem, First Church, has held special meetings for two weeks, with encouraging results. Mr. Marshall of the quintet has been singing the Gospel during these weeks, much to the pleasure and profit of the people. Pastor Blake is strong in the assurance that the work of grace will be persistent and yet other souls will fall into line with Immanuel's army soon. Grace Fisk McGrath, daughter of Rev. Noble Fisk, has removed to Lawrence, where her husband works, for the winter.

Our brethren are very gladly responding to the call of Rev. E. Snow for service in supply of his pulpit at First Church, Concord. Rev. S. E. Quimby supplied Dec. 11, Rev. Wm. Thompson Dec. 4, and Rev. H. D. Deetz Nov. 27. One of the most skillful of the New Hampshire physicians, Dr. Morrill, of Concord, is now giving attention to Mr. Snow's disease, and expresses strong confidence that he will be able to master the problem and show the path to restored health. Meantime our brothers, as they have opportunity, will gladly aid in the pulpit work.

Sunapee.—Sixty attended the ministry of the presiding elder on his return after the storm, and the unanimous approval of the quarterly conference greeted the pastor's suggestion that Rev. Josiah Hooper be invited to assist in special services during the Week of Prayer. Good spiritual interest is current here, and the financial situation—all bills paid and money in treasury—awakens wonder as to why this row of Sullivan County churches should of all the district be thus favored. To which we only reply that the pastors on this row unite with the people to plan the work and to work the plan; and this resulting ease makes glad all hearts, lay and clerical.

Arlington St., Nashua.—Our disappointment over the diversion of Church Extension funds was very great, but Methodists always remember that Red Seas and Jordans only furnish occasion for special intervention of God as needed, and they expect our Father's family to give ear at once to this call for aid in "hiving a choice swarm of busy bees" for the honor of the kingdom. Three more souls have just been added to this society, and the expectant pastor and his fellow-workers in their hearts are singing, "Still there's more to follow."

First Church, Derry, held special services, Dec. 9-16, with speakers as follows: Mrs. J. C. Ingalls, Rev. J. W. Adams, Rev. H. E. Allen, Rev. G. W. Norris, Rev. S. E. Quimby. SIBRON.

Concord District

North Monroe.—The ladies of this church are very diligently laboring to clear off the indebtedness on their chapel and piano. A recent fair netted them quite a sum which was used for this purpose. The people of this place and Monroe gave the pastor, Rev. I. C. Brown, a surprise on his birthday. About fifty of them came to the parsonage and spent a very pleasant time. When they went away they left a purse of \$21.

Lyman.—The pastor held special services for two weeks. He had the assistance of Rev. Messrs. Clough and Holmes. The weather was stormy

and the traveling bad. No special fruit was gathered. It may be that if the meetings had continued a week or two longer, results would have been seen. Sometimes we may continue too long, but more often not long enough.

Londaff.—Meetings are now in progress here. Revs. E. C. Clough, A. E. Drury, and J. D. LeGro have done most of the preaching. We have not heard the results. Rev. J. B. Aldrich is nearing the close of his fifth year. He has done very faithful service and has the confidence and esteem of the community.

Lisbon.—The pastor is growing in favor here. Congregations are excellent. At the Sunday evening services, since he began with special topics announced, the numbers present are three times as many as formerly. Rev. J. D. LeGro is very happy among the people here.

Swiftwater and Benton.—Rev. E. C. Clough held two weeks of special services at Swiftwater, assisted by Rev. A. E. Drury. Nineteen expressed a purpose to lead a Christian life. The congregations at both places are very good. The finances are in splendid shape. The pastor does not spare himself, but goes away to the outposts for cottage meetings. Already they are clamoring to keep him another year.

North Haverhill.—Since his return from his vacation trip, Rev. J. R. Dinmore has been busy with his work. Everything is moving well. The pastor is popular with his people. To keep the men of the world from furnishing all the entertainment for the people, and giving that largely in minstrel shows and cheap theatricals, he is providing a high grade of entertainment that is being well patronized and leaves a pleasurable sensation with elevated thoughts when it is passed. The finances come slowly, but will all be in on time. At the recent visit, the pastor and his wife invited all the quarterly conference, with the wives and husbands who were not members, to take tea at the parsonage and be present there for the session. Though the mercury, in the early evening, had reached ten degrees below zero, nineteen came. All enjoyed an excellent supper prepared by the good woman of the parsonage, and were ready then for a pleasant evening in the way of business and social converse. This method might increase attendance at more than one quarterly conference.

Haverhill.—At the recent communion service Rev. E. E. Reynolds received 4 from probation and baptized 1. A large number came to the communion table. One of the pleasant features was the presence of three out of four of the very oldest members of the charge—one 86, one 80 that day, and one 78. The fourth one, aged 80, was notable to be present. Miss Emily Harvey was present and spoke on missions and secured several new members for the Woman's Foreign Missionary Society. B.

Dover District

Exeter.—Rev. C. J. Fowler, formerly pastor of this church, has just closed a profitable series of revival meetings.

Raymond.—The shoe-shop, the principal industry of the village, has closed. Many of our people have to seek employment out of town. The good people still hold their courage, and have faith in the Lord and in their pastor, Rev. J. T. Hooper, who is laboring hard for revival and is rendering valuable assistance to his brethren in the ministry.

East Candia.—Business interests are improving. Congregations are good. May "the feet of Him that bringeth good tidings, that publisheth peace," bring salvation and peace to this entire people!

Auburn.—A new communion table has been purchased for the altar. On a recent evening some seventy-five parishioners entered the parsonage, enjoyed a delightful hour, and left substantial gifts to warm and cheer Pastor Frank Hooper and family.

Chester.—Nine members were added to the Epworth League during the last quarter, making a total of forty-nine. A lyceum is sustained during the fall and winter, interesting old and young. Mrs. Underhill reports an increase of interest in the Sabbath-school. Prizes have been given by Mr. Hosely, late of Boston, which have proved very helpful.

North Wakefield.—A fine organ has been purchased for the chapel, and is paid for. A new lamp has also been secured. This is a live and enthusiastic society.

East Wolfboro.—The church edifice is "beau-

tiful for situation" in the summer, but a little exposed to winds in the winter. It is thought advisable to come down from the mountain and worship in the school-houses until spring. Cold feet and chills do not help devotion.

Dover.—Col. Bain, of Kentucky, gave an eloquent address in St. John's Church, Dec. 6. Rev. James Thurston received a severe bite on his hand from a cat. He has suffered quite a little from the wound, but is now much better.

Epworth League.—The Thurston circuit was entertained by the Berwick League, Dec. 14. A good number were in attendance. Refreshments were served. A fine address was delivered by Rev. C. A. Littlefield, of Chelsea, Mass.

Merrimacport.—The Woman's Foreign Missionary Society of Dover District was royally entertained by the ladies of this church, Dec. 2. Interesting papers were read by Miss Susie Babcock, Mrs. Abbie Chadwick, Mrs. F. O. Tyler, and Mrs. Dr. Hills. A memorial of Mrs. Dr. Chase, written by Mrs. C. J. Fowler, was read by Mrs. Dorman. Mrs. J. E. Robins presented a memorial of Miss May Esther Parry.

Milton Mills.—A fine harvest concert was held in mid-autumn. The church was filled. Nearly one hundred were present at a chicken-pie supper which was given at the parsonage, Dec. 7. Meetings are interesting. Souls are turning to the Lord.

Portsmouth.—The Junior League had its semi-annual mite-box opening, Dec. 5. The \$18 thus gathered for missions was a delightful surprise to Mrs. Warren. Fifty-three Juniors were present at a recent meeting. Rev. Wm. Warren, Mrs. Warren and Miss Riley filled well important places in the Epworth League Convention.

Smithtown.—The congregation on Nov. 20 was the largest the presiding elder has seen in this church.

Methuen.—Dec. 5, the Epworth League had its election of officers. G. W. Copp was chosen president and Mrs. Wilkins, the pastor's wife, one of the vice-presidents. A fine supper was served, to which the members of the quarterly conference and the presiding elder were invited.

Newfields.—Revival meetings have been held in the out-districts by the pastor, assisted by Rev. Wm. Warren, Rev. F. A. Tyler and Rev.

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J. N. Bradford. The religious interest has been steadily deepening, and blessed results are looked for. The pastor, Rev. A. E. Draper, is secretary of the Conference League.

Rochester.—This church was an important factor in the Conference Epworth League Convention held in Suncook, Dec. 8 and 9. The pastor, Rev. Wm. Ramsden, the president, spared no pains in preparing and presenting an admirable program. A young man by the name of John, a worthy disciple of John Wesley, led the sunrise prayer-meeting.

Your correspondent rejoices to note signs of a class-meeting revival. There is no genuine Methodism with the class-meeting left out. The class is to our church what the heart is to the body. Heart-failure means death. "Keep thy heart with all diligence, for out of it are the issues of life." The decadence of the class-meeting, more than anything else, is the cause of spiritual decline. We cannot wander far from "the old paths" without stumbling. Sound loud the recall! Let Israel return!

EMERSON.

EAST MAINE CONFERENCE

Bangor District

Dixmont.—Rev. T. A. Hodgdon and wife have enjoyed a good rest with friends and former parishioners in Massachusetts. During their absence the union church at East Dixmont was destroyed by fire. There is a good prospect of a new structure on the same spot, as the people are greatly and increasingly interested. At the third quarterly conference Mr. A. G. Thorndike, brother of Presiding Elder Thorndike, of Lynn, Mass., presented the pastor with a check for \$100 from his sister, Mrs. K. S. Emery, of Rockland, in testimony of her interest in the church of her childhood. A hearty vote of thanks was extended to the donor. Such remembrances help amazingly, and this charge will doubtless be greatly encouraged by this kind act.

Dexter and Ripley.—Miss Thompson, evangelist, has been helping the pastor, Rev. Dr. Fernald, in revival meetings with some good results. The pastor's face beams as he displays a subscription list of nearly \$8,000 for a new church. Charles Sawyer, P. L. Lowell and E. M. Tibbetts are the building committee, and a \$10,000 church will be commenced in the early spring. All the interests are carefully looked after.

Forest City, Lambert Lake and Vanceboro.—The church debt, which has been embarrassing the Vanceboro side for years, is entirely wiped out, and the presiding elder was called to see the mortgage, held by the Church Extension Society, burn. An excellent entertainment, consisting of singing, reading and recitations, was enjoyed; but, although the full amount had been forwarded to Philadelphia, the papers had not arrived, and so did not burn; yet all were greatly rejoiced that the debt is no more. Perhaps no other charge on Bangor District has suffered so severely from hard times as this, but we question if any other is so well up with its finances. Faith and works go together here. Let all the charges learn of this. Rev. C. H. Raupach, the pastor, is much beloved, and all is going well. Rev. A. D. Thib-

deau, of Morrill, is to spend a month here in revival work with the pastor.

Danforth.—We enjoyed a very happy day with the pastor, Rev. I. H. W. Wharf, and his people. There was a most excellent congregation and a good interest. The pastor has had a few weeks of severe sickness, but is fully recovering and is looking for a good work during these winter months.

Kingman and Prentiss.—To the home of the pastor, Rev. H. E. Stetson, there has come a fine baby girl, bringing great joy. The work at all points is prospering, for the pastor's heart is in the work.

Hartland and St. Albans.—We are hoping, ere long, to learn of a gracious "outpouring" on this charge, which would make it strong. The people are here and the conditions are favorable. Rev. I. H. Lidstone, the pastor, is looking and working in that direction.

Pittsfield.—The pastor, Rev. A. E. Luce, is engaged in revival work, assisted by Rev. A. O. Goodwin, a local preacher, with good results. The pastor is popular and the work is going well.

Old Town.—We enjoyed a Sabbath with this people. Good congregations greeted us and a good and growing interest was manifest. We look for excellent fruit in the near future. Rev. C. L. Banghart is looking after these interests.

Orono and Stillwater.—Rev. C. C. Whidden has been a busy man, getting his work organized and his people to work. Excellent and growing congregations and interest encourage him. The debt of \$900 is all provided for, and pastor and people are happy. Mr. Greenwood, evangelist, has been helping him at Stillwater in revival work.

Mattawamkeag.—The interior of the church has been much improved. The bills were all paid by the young ladies of the congregation. A good general interest prevails. Excellent congregations greet the pastor. There is here a good chance for a great work of salvation. We hope it will soon come. Rev. W. T. Johnson, the pastor, works hard and is doing his best for the people.

Howland and Montague.—It is rumored that there is to be a radical change on this charge soon. At any rate, the new parsonage is ready for an occupant. Rev. C. W. Stevens, the pastor, is self-sacrificing and energetic enough to have the best things. The conditions have been most discouraging, but the tide is rising, and Howland and Montague are coming to the front. Funds are accumulating for the purchase of the union church at Montague. Send a dollar or more to the pastor. It will greatly help and bless a deserving and struggling society.

Washburn and Mapleton.—Rev. E. O. Smith, a brother beloved, on account of failing health is obliged to rest until Conference. The many friends of our good brother, Rev. M. H. Siprelle, will be glad to know that his disease yields readily to treatment, and the prospects are that he will soon return to his family restored in health. Rev. C. W. Wallace, of Houlton, has been appointed to these two charges, and will enter upon the work at once. A good people and an excellent opportunity await him.

E. H. B.

MAINE CONFERENCE

Augusta District

Hallowell.—The auxiliary of the W. F. M. S. recently held a very interesting meeting on a Sunday evening. A large and enthusiastic audience was present. The story of Mary Reed was read by Mrs. W. H. Perry and Miss Etta Lowell, and Mrs. D. E. Miller gave an address. Mrs. J. W. Church presided. Fine music was rendered by a male quartet and by the ladies of the choir. A good collection was taken. The parsonage debt of \$480 has been provided for, and more than half of it paid. The response of the people has been prompt and cheerful. The venerable Judge Baker was ninety-two on Dec. 2. He joined the Methodist Church under the pastorate of the late Rev. Caleb Fuller, in 1844. He is treasurer of the Savings Bank, and attends to his business as regularly as ever. He is a regular attendant at preaching service; but he says to his pastor, with a twinkle in his eye, "I am not a very critical listener." He is very hard of hearing. For many years he has been a reader of ZION'S HERALD. He is very generous, and is a grand veteran. He, with J. W. Church and W. H. Perry, all prominent officials in our church, was

a member of the committee under whose direction another very fine Industrial School building has just been finished. [Rev. D. E. Miller's Thanksgiving sermon, upon "National Character Based on Individual Worth," was greatly enjoyed by a large audience at a union service. The Epworth League was recently entertained by the Gardiner League.

Wilton.—At a recent visit here we found both pastor and people full of hope and courage. Here is a fine working force, especially of young people. Fine congregations, excellent social meetings, finances well in hand, and a flourishing Sunday-school make this a very desirable field. Mrs. G. R. Palmer recently gave an address here in the interest of the W. H. M. S. Two barrels of clothing, valued at \$90, have been sent South.

At North Jay they are doing well, financially and otherwise.

Oakland and Sidney.—Rev. C. Purinton has been doing faithful work here. Quite an amount of floating debt has been canceled. Better business methods are urged. Revival services are planned for the near future.

In Oakland there are three churches close together, on the same street and the same side of the street. I think there is not another instance in Maine where churches are so huddled. Ours is a little removed, and makes the fourth Protestant church. The place has a splendid water-power and several flourishing industries. A system of water-works is nearly completed.

Personal.—Mrs. G. R. Palmer, of Livermore Falls, and Mrs. Helen Coffin Beedy, of Farmington, will respond to calls for addresses in the interest of the W. H. M. S.; Mrs. D. E. Miller, of Hallowell, in the interest of the W. F. M. S.; and Mrs. Helen A. Ladd, of Augusta, in the interest of the W. C. T. U.

We wish to endorse what Dr. Thayer has said in reference to the indomitable perseverance and industry of Rev. J. H. Roberts. From personal inspection I can say that the new church at Pleasantdale is to be a marvel of convenience. Let the brethren of Augusta District forward their Church Aid collections as promptly and liberally as possible.

Miscellaneous.—This presiding elder attended the anniversaries of the Church Extension and Freedmen's Aid and Southern Education Societies in Boston last month. We are sure if all our pastors could have been there and heard the reports and appeals, and would consider the simple facts of need and opportunity, there would be earnest work done on these lines.

We also attended the Itinerants' Institute at Gorham last week. Dr. G. W. Wilson, of Providence, R. I., gave a series of pungent and telling addresses. They elicited some unfavorable criticism, but we think every minister present at the last evening service responded to the Doctor's call to come to the altar for a fresh anointing. We ought to welcome the truth when it is spoken in love.

Zion's Advocate of Dec. 7 contains an article by Rev. J. M. Wyman, pastor of the Baptist Church of Augusta. No one who knows him would call him cranky or severe; and yet this is what he says: "I will here venture the conviction that the church is lowering her standard greatly to her own detriment. Those outside the church look on with amazement. They discover often very little difference between church members and themselves, and decide against the church. The church, as many look at it, has little to offer. It is simply an-

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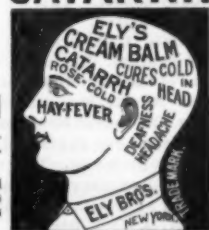
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CATARRH



COLD IN HEAD

other club or order, and if every night is already taken, why join another unless this one can outdo all others by its attractions." These are truths that we cannot gainsay, and we do well to ponder them prayerfully.

A. S. L.

VERMONT CONFERENCE

Montpelier District

W. F. M. S.—The annual meeting of Montpelier District W. F. M. S. was held at Brattleboro, Vt., Nov. 9. The interesting program was arranged by Mrs. McDuffee, district secretary. Papers were read on "Consecration to Mission Work," Miss L. C. Hatch; "Personal Work the Key to Success," Mrs. R. Morgan; "Young Ladies Here, Young Ladies There," Mrs. C. O. Jenkins; "Was it a Failure?" Miss Luthera Whitney; "Our Work Abroad," Mrs. A. A. Estabrook; "Missionary Work in the Philippine Islands," Mrs. Bailey. Mrs. F. E. Beeman gave a report from the St. Albans meeting. Messages were read from Conference and district officers, and fraternal delegates from the local Baptist and Congregational churches spoke. The Junior League gave a pleasing variety to the exercises by holding their regular monthly missionary meeting in public. "India" was the subject, and several of the children read or told what they had learned about the country and its customs, and four small girls told "How Some Little Dollies came to Go as Missionaries."

Miss Harvey helped through the day and gave the address in the evening. Miss Cushman's "Prescriptions for Missionary Impediments" was much enjoyed.

Officers elected were: Mrs. Arthur Merrifield, president; Mrs. A. A. Estabrook, secretary.

Mrs. F. E. BEEMAN, Sec. pro tem.

N. E. SOUTHERN CONFERENCE

New Bedford District

Cataumet.—During the storm of Sunday, Nov. 27, the steeple of the church was blown off, carrying the bell with it and knocking a hole through the roof. The bell is not broken, and will be replaced later. The toll and energy of the pastor, Rev. W. D. Woodward, meets its reward in the completion of the parsonage. The family expect to be fully installed in their new home within a few days. Great credit is due the pastor for his efforts to secure this commodious new house for this society. The local church is neither wealthy nor large; hence the money has had to be raised almost entirely outside of the community. This has been successfully accomplished by the hard, unselfish labor of Mr. Woodward.

South Career.—The pastor and family were visited by about seventy-five members and friends of the church, who brought with them a liberal donation of money and provisions. Rev. E. G. Babcock is pastor.

South Yarmouth.—Sunday, Dec. 4, was missionary and Old People's day. The music was by a full choir, assisted by Prof. Samuel J. McWatters of Boston University.

Nantucket.—Three were received on probation, Dec. 4. An old-fashioned altar-service preceded the communion. Prayer and class-meetings are well attended and considerable interest is manifested. The furnaces, which were never of much value as heaters, have been entirely reset and thoroughly overhauled at considerable expense. They are now in excellent working order, proving highly satisfactory, and all bills are paid. Rev. C. A. Lockwood is pastor.

East Bridgewater.—At the November communion 2 were received into full membership. Nov. 13 was observed as Good Tidings day by the Sunday-school. The audience-room was tastefully decorated. The exercise, "The Rainbow's Promised Light," was finely rendered to a large congregation. The affair was under the management of the efficient superintendent, Mr. Charles Cole. Nov. 17, Miss Mary N. Adams, of the Fall River Deaconess Home, addressed the Epworth League, under the auspices of the Mercy and Help Department. The spiritual tone of the work is deepening, and pastor and people are expecting a gracious outpouring of the Holy Spirit. Rev. N. B. Cook, pastor.

Taunton, First Church.—The official board has asked the League to unite with the church in union services Sunday evenings, the object being to arouse interest in the church and community. The first service was largely attended and seemed

like an old-fashioned love-feast in number of testimonies and spirit. Mr. Marcus A. Dary, Sunday-school superintendent, is alive to the welfare of this important branch of church work. The Sunday-school board was entertained at his home recently. A home department has been organized. Rev. W. A. Luce is pastor.

Taunton Epworth League Union.—On Friday evening, Nov. 18, the Taunton Epworth League Union entertained the Fall River League Union at the First Church. The visitors arrived by special train at 8 o'clock and were escorted to the church by the reception committee. Mr. W. D. Richardson, president of the Union, presided. Mr. E. S. Young, president of Grace Church League, and Mr. Lewis L. Mitchell, president of Central Church League, conducted the devotional exercises. President Vaughn, of the Fall River Union, responded to the address of welcome. Mr. Louis B. Walker, the noted tenor, rendered two beautiful solos. Dr. J. F. Berry, editor of the *Epworth Herald*, delivered the address. Needless to say that it was enjoyable and profitable. After the address a social hour was spent in the church parlors. The church was beautifully decorated. The Taunton High School Orchestra furnished music. Refreshments were served. Neat souvenirs were distributed. About 350 were present. The Fall River visitors returned by special train shortly after 10 o'clock.

West Dennis.—Sunday, Dec. 4, was another blessed day in this church. At the morning service the pastor baptized 6 and received 8 into full connection. This is a partial result of special services held during the past few weeks. The pastor's normal class has resumed its weekly studies with increased interest and numbers, and some unique plans are being introduced for literary work during the next three months, under the auspices of the pastor and church. Pastor and people are happy together, which makes the work both pleasant and prosperous. Pastor Docking has been engaged to write six articles for the *University Library Bulletin* of Chicago, and afterwards they are to be published in book form by the Circulating Library Association of that city.

Fall River, St. Paul's.—The union Thanksgiving service of all the evangelical churches of the city was held here. Rev. H. A. Ridgway, pastor of Quarry St. Church, preached the sermon. It was a strong presentation of timely issues. The city papers printed it in full.

L. S.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Drs. Taylor, Thorndike, and Crane, in the order named, spoke upon "Our Winter's Work and Preparation for the Same." They were addresses of marked earnestness and spiritual power. The Meeting adjourned till Jan. 2, 1899.

South District

Boston, First Church.—This month 4 have been received on probation, 4 into full connection, 6 by letter, and 2 have been baptized. Some of the most efficient workers are sorely missed on account of sickness. The annual fair netted a satisfactory sum. The Sunday-school and Epworth League are prospering. The Thanksgiving sermon of Dr. Pickles at the union service was greatly enjoyed. On the Sunday of the terrific snow-storm First Church was one of the banner churches, with 75 at the morning service, 76 at Sunday-school, and 97 out in the evening. Rev. W. T. Perrin, Ph. D., pastor.

Egleston Square.—At the communion service, Dec. 18, Rev. Daniel Richards officiating, 3 persons were received by letter, 1 from probation, and 2 on probation. Rev. I. S. Yerkes, the recently-appointed pastor, is having a successful beginning of his work with this church.

Walnut Hill, Dedham.—The work at this church is progressing steadily. Several have professed conversion, and a quickened activity in the members of the church gives promise of still further results. Two young men were received into full membership and one on probation at the last communion, and others are to be received at the next. Rev. J. H. Pillsbury, pastor.

North District

First Church, Somerville.—Rev. C. A. Crane, D. D., of Saratoga St., East Boston, preached in exchange at this church, Sunday morning, a sermon of marked ability and power from the words: "For he is Lord of lords and King of kings."

U.

W. H. M. S.—The meeting of the Eastern Division of Boston District, held at Egleston Square Church, Dec. 1, was not as largely attended as it would have been but for the great storm. The ladies who were able to be present felt well repaid. The devotional services, led by the pastor, Rev. I. S. Yerkes, were very helpful, and his words of hearty welcome were much appreciated. The addresses—on Alaska, by Mrs. S. W. Floyd, and on the general work and our future outlook, by Mrs. C. W. Gallagher—were very interesting, able and instructive. Mrs. Leonard's report of the General Executive meeting at Minneapolis made us feel, as one lady said, "as if we had been there." Several pledges were made and we have every reason to believe that the work on this district will be well carried on the coming year. Mrs. J. H. Pillsbury, the new district president, presided with grace and ability.

Mrs. EDWARD L. HYDE, Dist. Sec.

Methodist S. S. Workers' Union.—The December meeting of the Methodist Sunday-school Workers' Union was held at the Winthrop St. Church, Monday evening, Dec. 12. In spite of the storm, a goodly number were present. Addresses were made by Rev. M. C. Hazard, D. D., on "The Home Department," and by W. W. Main, Esq., on "Young Men." Several new members were added to the roll.

West District

Springfield Preachers' Meeting.—On Dec. 11 Rev. H. L. Wriston, of Holyoke, read an excellent paper on "The Function of Illustration in Preaching." The paper was much enjoyed, and especially because it in itself furnished a notable instance of the principles laid down.

Trinity.—The great storm of Nov. 27 did not prevent the holding of services. An audience of 15 was present in the morning and 33 in the evening. On Dec. 4, 5 persons were received on probation and 2 into full membership by letter. This makes 50 accessions since Conference. The church and Sunday-school made a Thanksgiving offering of \$44 in cash for the needy, and an abundance of turkeys and groceries was also given.

Grace.—This church, also, while some of the large churches of other denominations closed their doors on the Sunday of the great storm, held its services that day. The pastor, Rev. E. P. Herrick, recently preached two nights in revival services at Chicopee Falls, rendering most acceptable service. The church mourns the recent death of Mrs. Pease.

St. Luke's.—The financial year with this church corresponds to the calendar year. It closes with all bills paid. The year has been better financially than any other for some time. The congregations listening to Dr. C. F. Rice are larger than ever before in the history of the church. On Dec. 4, 11 were received into full membership by letter, and 4 from probation. The Sunday-school (W. F. Andrews, superintendent) averages not less than two hundred in attendance. The average collection in the school has been about \$3. Some three months ago the plan of regular subscriptions was introduced. The amount subscribed was \$7.60 per week, and just about this amount has been paid in weekly since the inception of this method. Of the amount contributed, six-tenths goes to the current expenses of the school, one-tenth to the library, two-tenths to missions, and one-tenth to other benevolences.

Williamsburg.—This church seems to be moving along prosperously and harmoniously. A good degree of spiritual life is manifest in the social meetings, and the attendance upon the weekly class-meeting numbers very nearly one-third of the entire church membership. The pastor, Rev. H. H. Weyant, preached Sunday, Dec. 4, from the text, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it," taking as his subject, "The Old Way, and the New Way of the Good Old Way." He strongly impressed his hearers with the decided contrast between popular Christianity and the real spiritual teachings of Christ.

H.

The Fitchburg Railroad, Hoosac Tunnel Route, will sell round trip tickets at greatly reduced rates on account of students and others returning to their homes at Christmas vacation. Tickets will be good going from 14th to 24th of December, inclusive, and good for return journey until 12th of January 1899.

The four issues of the *Youth's Companion* during January will contain some noteworthy features. The New Year's number, to be published Jan. 5, will contain Hon. John D. Long's account of the development of the torpedo, entitled "Little Demons of War;" the first chapter of C. A. Stephens' serial story, "An African Lion Ranch;" and Charles Adams' story of "An Inland Armor-Clad." To the issue of Jan. 12 Poultney Bigelow will contribute the narrative of a personal adventure with the Tsar's secret service, entitled "Police Spies in Russia." In the issue of Jan. 19 will appear "Grant as a Father" — a bit of personal reminiscence by the great soldier's son, Gen. Frederick Dent Grant. For the issue of Jan. 26 the distinguished naturalist, John Burroughs, has written a paper on "The Cunning of Birds."

Boston Methodist Social Union

The Social Union met at the American House on Monday evening. It was the annual meeting, and was specially observed as Young Men's night. Grace was said by Rev. F. J. McConnell, of Newton Upper Falls. After the collation prayer was offered by Rev. Andrew Gillies, of Montpelier, Vt.

Acting-president Flanders introduced Rev. Charles H. Stackpole, of Stanton Ave., Dorchester, who took for his subject, "Truths as I have Known Them." It would be more than usually difficult to give a sketch of the speaker's remarks. The address bubbled over with humor at every point, and while bristling with suggestive thoughts, was given in such a delicious, epigrammatic way that it held unintermittedly the attention of the audience. Seldom has the Union listened to a talk so rich in humor of the brightest and cleanest character. Any attempt to delineate the speaker's thought and style would come little short of failure. He ran over the beliefs of different denominations, and showed where they come short of the truth. He plead for more doctrinal teaching among the people — more catechism. A large preacher can depend on himself, a small preacher must make it up in his subject. Conservatism is a type of mind the pulpit has to deal with. Mr. Stackpole closed with a glowing apostrophe of the future of the young preacher whose opportunity of winning a golden crown is so great.

The next speaker was Rev. W. I. Haven, of Brookline, secretary-elect of the American Bible Society, who spoke on "Imperialism." The paper had been substantially given previously at the Preachers' Meeting. While imperialism as a word might be new, the idea was not so. He noted that England had become more democratic as she had become more imperial. Men are deceived by words. Imperialism does not mean Caesarism, but simply responsibility. We have a part to play in the world's affairs — a part not unforeseen by our forefathers. With our abundant harvests we are enabled to undertake schemes of colonization. During the war the energy of the nation enabled it to immediately raise the naval power of the nation to three hundred ships. The measure of energy is the measure of the intelligence of a nation. We have plenty of Americans who can handle problems the most difficult. He cited McKinley, Day, Long and Dewey as examples. We forget that the geographical centre of the nation lies beyond the Golden Gate. He called attention to the enormous sections of territory which had been added from time to time in the history of this country. By the purchase of Alaska we reached as far into Northeastern Asia as we now propose to reach into Southern Asia. The possibilities of manhood latent in these territories is something we ought to consider. As Kitchener comes back from his imperial march to Khartoum to ask a half million of money, and gets it, for a university, so let Dewey make a similar request for the Philippines, and the nation will grant it. Finally, the claims of Christianity demand that we shall make the most of our opportunity. We should be ready for a Christian and an American imperialism.

Rev. S. L. Baldwin, D. D., a guest of the evening, spoke a few words in endorsement of Mr. Haven's position, and added a thought of the responsibility resting on us as a Christian nation.

Mr. E. H. Dunn spoke feelingly and eloquently of Capt. H. C. Hemmenway, recently deceased, and offered a set of resolutions in his memory, which were adopted by a rising vote.

A large number of members were admitted to the Union. The following officers were elected

for the ensuing year: President, W. M. Flanders; vice-presidents, Geo. E. Atwood and Rev. C. E. Davis; secretary and treasurer, V. B. Swett; directors, Willard McLeod, Rev. Geo. H. Spencer, M. N. Goodridge, Frederick H. Matthews, Briggs S. Palmer.

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Dr. J. FOURNESS-BRICE of S. S. *Tenisonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that, if taken in time, it will, in a great many cases, prevent seasickness."

Week of Prayer Topics

The following topics have been suggested by the Evangelical Alliance for the United States for the Week of Prayer, January 1-8, 1899: Sunday, Jan. 1, "Christian Unity;" Monday, Jan. 2, "Prayerful Confession;" Tuesday, Jan. 3, "The Church Universal;" Wednesday, Jan. 4, "Nations and Their Rulers;" Thursday, Jan. 5, "Foreign Missions;" Friday, Jan. 6, "Home Missions;" Saturday, Jan. 7, "Families and Schools;" Sunday, Jan. 8, "The Power of United Effort."

Dr. D. K. Pearsons, of Chicago, who has given so much money to colleges, disclaims any special credit for doing so. "I do not pose as a benevolent man," he says. "I have labored nearly eighty years to make money — have made it, and honestly, too. The statement may seem very strange to you when I say that I do not pose as a benevolent man. I have no benevolence in me — not a particle. I am the most economical, close-fisted man you ever put your eyes on. You can see it in my face — it is there. I do not think I ever foolishly spent \$20 in my life." This philanthropist embodies well the well-known principles which governed John Wesley, namely, —

"Gain all you can,
"Have all you can,
"Give all you can."

The *Boston Globe* says: "A white Baptist church in Jersey City recently refused to permit its baptismal pool to be used to immerse some colored converts. This seems to be the latest phase of the Negro question in the North. And, sure enough, the objection in this case was made by the white women of the church, who seem to fancy that the immersion of a black skin might so contaminate the pool as to make it unfit for white people." We note this fact as another confirmation of the declaration often made in these columns, that negrophobia is not a disease that can be localized. Import all the Negroes from any Southern State to any New England or Middle State, and they would receive treatment very similar to that which they now endure.

CHURCH REGISTER

W. F. M. S. — The auxiliaries of the Boston, Cambridge, Fitchburg and Framingham districts desiring to secure Miss Danforth's services, will apply either personally or by letter to Mrs. Julia F. Small, 26 Bromfield St., Room 29. All others will arrange with their respective district secretaries, who have special dates appropriated.

CLEMENTINA BUTLER, / Itin.
JULIA F. SMALL, / Com.

OPEN FOR EVANGELISTIC WORK. — Having resigned my work in Providence for the evangelistic field, and feeling led to renew that work, I wish to notify my many friends that I will be open for engagements after the first of January.

G. W. WILSON.

81 Providence St., Providence, R. I.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

MISSIONARY LITERATURE. — The papers prepared by order of the General Missionary Committee by Bishop Foss, Dr. Stewart, and Anderson Fowler, Esq., are now ready, and will be sent out free, as ordered, except postage at the rate of six cents per hundred. Postage must accompany orders. Address Missionary Literature Department, 150 Fifth Ave., New York.

MARRIAGES

MURRAY — WHITE — In Mars Hill, Me., Dec. 9, by Rev. Geo. J. Palmer, Charles A. Murray and Jennie V. White, both of Mars Hill.

STONE — FURBUSH — In Stark, Me., Dec. 11, by Rev. Joseph Moulton, George Stone and Nellie J. Furbush, both of Farmington.

NASON — EALES — In Vanceboro, Me., Dec. 6, by Rev. O. H. Hauptach, Nathaniel L. Nason, of Vanceboro, and Jessie A. Eales, of York Co., N. B.

BLAKE — CAMPBELL — In Vanceboro, Me., Dec. 7, by the same, Alfred C. Blake, of Andover, Me., and Minnie Mae Campbell of Vanceboro.

BURNIE — HUNT — In Saco, Me., Dec. 14, by Rev. F. Grovenor, James W. Burnie, of Biddeford, and Lizzie W. Hunt, of Saco.

CLARK — CARVER — In Roxbury, Mass., Nov. 23, by Rev. Charles Tilton, Prof. Carl H. Clark, of the Mass. Institute of Technology, Boston, and Ida A. Carver, of Roxbury.

COBB — ADAMS — In Gorham, Me., Dec. 15, by Rev. G. F. Cobb, assisted by Rev. Geo. W. Keynolds, Charles E. Cobb, son of the officiating clergyman, and M. Myrtle Adams, both of Gorham.

Money Letters from Nov. 14 to 30.

Mrs. Chas. Andrews, N. W. Ayer & Co., Mrs. Jennie Allen, Mrs. E. Adams, S. A. Benton, J. Q. A. Bolster, D. M. Bye, M. E. Brickett, Jas. W. Breck, J. S. Bell, F. I. Bell, C. A. Bowen, W. C. Bemis, Geo. O. Batten & Co., Mrs. Alfred Brown, J. H. Brown, C. O. Bragdon, W. B. Clark & Co., Mrs. E. F. Collins, Rev. J. F. Crosby, J. E. Chase, M. D., A. T. Cass, D. L. Devoll, Dauchy & Co., J. H. Eastman, Luther Freeman, Mrs. A. E. Frary, J. O. Glidden, Mrs. C. B. Gerry, Grumiaux Sub Agency, H. L. Hastings, M. S. Hill, C. I. Hood & Co., P. C. Haddock, E. O. Hart, J. H. Hillman, W. H. Hughes, Mrs. E. Jones, Robert Lawton, Edwin Locke, Lord & Thomas, H. G. McGlaughlin, Mrs. F. H. Marble, L. H. Metcalf, W. S. McIntire, W. B. Merrill, C. O. McCabe, Dr. H. O. Marcy, Lyman D. Morse, Stephen Merritt, Mrs. H. N. Newell, N. E. News Co., G. C. Prince & Son, G. E. Palmer, C. E. Quimby, F. V. Russell, Wm. N. Roberts, C. D. E. Robinson, H. S. Ryder, C. O. Richardson, A. C. Skinner, G. E. Smith, C. B. Spencer, C. A. Southard, A. E. Sproul, F. M. Stiles, J. A. Tyler, J. Tregaskis, R. C. Vail, Wm. Wake, G. G. Winslow, B. O. Wentworth, Mrs. N. L. Walkup, H. Wilson.

UNION MATERNAL ASSOCIATION. — This Association is to hold a continuous prayer service at Park St. vestry on Wednesday, Dec. 23, from 10 a. m. to 3 p. m. Different leaders for each hour. General subject: "Mothers and Mothers' Meetings." It is hoped that all mothers and those interested in the work will be present during some hours of the day.

For Your Daughter

If you want the best suggestion of the season for a Christmas gift for your daughter, turn to another column of this paper and read the announcement headed "For Christmas," over the signature of the *Paine Furniture Company*. They offer one of the most delightful piano chairs, in the latest pattern, with all the recent improvements, at the special holiday price of \$3.50. It makes a superb Christmas gift.

Among the numerous entertainments of educational value given each year at Lasell Seminary, Auburndale, Mass., none are more noticeable than the musical ones. In these the music is classical in character, and the rendition, whether, as sometimes, by outside talent, or in general by the well-trained pupils of the school, is gratifyingly excellent. On the evening of Dec. 7 there was given here a fine organ recital by Mr. Henry M. Dunham, instructor in organ at the school, and who has for some time been organist of the Shawmut Congregational Church, Boston, a church noted among those of the city for its good music. Mr. Dunham was assisted by his brother, Mr. Wm. H. Dunham, a fine tenor of local note. The audience included, besides the school, a number of music-loving friends of Lasell from Boston, Newton and vicinity. Prof. Joseph A. Hills, teacher of piano at the Seminary, played the pianoforte accompaniment.

OBITUARIES

The saints of God, their wanderings done,
No more their weary course they run;
No more they faint, no more they fall;
No foes oppress, no fears appall.
O happy saints, forever blest,
In that dear home, how sweet your rest!

— William D. MacLagan.

Pease. — Mrs. Elvira P. (Bartlett) Pease was born in Monson, Mass., April 4, 1830, and died in Springfield, Mass., Nov. 19, 1898.

Converted in childhood, she united with the Methodist Episcopal Church in Chicopee, but on removal to Springfield in young womanhood, became a member of Pynchon Street (now Trinity) Church.

She was united in marriage with Archibald J. Pease, Jan. 23, 1856. Upon the organization of what is now Grace Church, Mr. and Mrs. Pease united with the same, holding prominent place among its twenty-nine original members. They were closely identified with all the early struggles and activities of the church, as they have been also with its later history. Their hospitable home often furnished shelter and entertainment for the preacher, and resounded with the songs and shouts of God's people gathered for prayer or class-meeting.

Mrs. Pease loved the church, and gave to it large service. She was actively associated with nearly every department of its work. For many years she was superintendent of the infant department of the Sunday-school and a member of the choir — positions which she had already long filled at Pynchon St. For twenty-seven years in succession she was president of the Ladies' Aid Society.

Full of activity in the service of the church, she yet found time for philanthropic and reform work outside. She was one of the original members of the local Woman's Christian Temperance Union, and its president for a number of years. For a considerable time she was one of the board of managers of the Young Women's Christian Association.

A host of Methodists in the Connecticut Valley will long associate our sister with Laurel Park Camp-meeting. Together with her husband she was of the company, including Presiding Elder Thayer, Rev. G. W. Mansfield, and others, who, many years ago, visited the spot where now the camp-ground is, made their way into the grove, sang a hymn, joined in prayer, and formally selected the place for camp-meeting purposes. Every year in its history she has been a familiar figure at the meeting, spending annually from four to nine weeks upon the ground. Many will remember her for her long service as a sweet singer in the choir at the stand; others will associate her with the invalid chair in which of late years she sat and listened eagerly to the preaching of the Word.

For four years and more Mrs. Pease has been afflicted with a distressing malady

which transformed the busy, active woman into an almost helpless invalid. The grace of God which had given strength for service now gave strength also for suffering. She found God true to His promise. He did not leave or forsake her. Her interest in life and its affairs was not lost. The Chautauque Circle, meeting monthly at her home, was to her a delight, and had no more interested attendant than she. The class-meeting, bringing brethren and sisters of the church to her hearthstone, brought gladness to her soul. Her interest in the church and its welfare was as true and strong as ever. Ready and positive were her testimonies to the sustaining grace of God. In the last days of her illness she was much in prayer, and was frequently heard to whisper, "Blessed Saviour." When seemingly insensible to all else, she would rouse at the question: "The Lord is with you, is He not, and you are trusting in Him?" to answer, "Yes." Her last words were a declaration of the sustaining presence of God and her unshaken faith in Him.

Mrs. Pease leaves a husband, Mr. A. J. Pease, long prominently identified with Methodist interests in Springfield and vicinity, and now, as he has been for some years, president of Laurel Park Camp-meeting Association, a son, Mr. Frank Pease, a daughter, Mrs. George H. Chamberlin, and a wide circle of relatives and friends. The home where for so many years she was the loving and devoted wife and mother, and where love than which none was ever more true, and devotion than which none was ever more tender and faithful, were lavished upon her in turn, is left desolate; but the stricken hearts are comforted by the grace of God.

The funeral services were conducted by the writer, assisted by Revs. W. J. Heath and J. O. Knowles, former pastors of the family.

E. P. HERRICK.

Putnam. — Rev. Safford L. Putnam was born in Cambridge, Vt., March 21, 1870, and died in Boudville, Vt., Oct. 14, 1898, aged 28 years.

When only two years of age he was made an orphan by the death of his mother, and most of his minority was henceforth spent with his grandparents, who gave him affectionate care and training. While he was attending school at Jericho, Vt., in his eighteenth year, he was clearly and consciously converted. He was under conviction for some time before he yielded, being held back by the fear that he might be called to preach if he began a Christian life; but he finally made a complete surrender, and never afterwards for one moment doubted his acceptance by God.

Several years passed away before the question of a call to the ministry came up for settlement. One night, eighteen months after his marriage, both he and his wife simultaneously heard the voice of God calling to the pastorate. The struggle lasted three weeks. His grandfather had deeded him a farm worth several thousand dollars on condition that he remain there and care for him in his declining years. This would have to be given up, and an attractive career as a leading business man of that section relinquished, if he became obedient to the heavenly vision. But the deeds were given back, their faces were turned elsewhere and the step was never regretted.

Mr. Putnam and his wife then went to Montpelier Seminary, where they remained two years while he fitted for college. While here he shoveled paths and did everything his hands found wherewith to earn an honest penny to pay his expenses. As an illustration, he split eighty cords of wood one term. In addition to this, he supplied the pulpit at West Berlin most of the time, walking fourteen miles each Sabbath for the preaching service, and often the same distance for a prayer-meeting during the week. He also held a series of meetings in which many were converted, and his pastorate there formed an era in the history of the society. Yet in spite of all these manifold outside labors, he took first honors during his entire course, only one other young man being thus fortunate, and was class orator as well. As a sidelight into the intense religious life of the man it may be noted that he never went to a recitation or examination without first falling upon his knees in prayer. After his graduation at Montpelier he went to Wesleyan University, where the conditions and success were about the same as at the preparatory school. He spent the Christmas vacation of his freshman year in holding meetings at Weathersfield, Conn., and a large number of people were converted.

On account of ill health he did not complete his college course, and was stationed at Bondville, Vt., in the latter part of the summer of 1897. Here he threw himself into this work as he had into everything else. He re-

peatedly called upon everybody in the whole parish (and his parish included the entire town of Winhall) and consequently soon built up a fine congregation. Last May he began a series of revival meetings, being assisted by Capt. Lee and wife. As a result of these meetings nearly or quite sixty people were converted, and the religious complexion of the place was entirely changed. This work he followed up by plentiful out-district meetings and diligent pastoral nurture. He was planning for another series of meetings when he was suddenly taken ill. Nature, exhausted by protracted and exorbitant demands upon the vital force, was unable to rally, and he passed on after only two days' illness.

A great crowd attended the funeral, and the grief was both general and deep. The presiding elder had charge of the services, and local clergymen of our own and other denominations assisted. Mr. Putnam leaves a wife and little girl, who, together with a large circle of friends, mourn their loss and look for a reunion in a land where there are no partings.

W. R. DAVENPORT.

Holmes. — Albert W. Holmes died Oct. 21, 1898. He was born in Sharon, Mass., Dec. 29, 1815.

He removed to Stoughton, Mass., when sixteen years old, and became a carpenter and builder. He married for his first wife Charlotte Drake, of Stoughton, who died Sept. 16, 1895. He married Mrs. Rebecca Thurston, Oct. 8, 1896, who survives him. He was baptized and received into church membership by Rev. C. N. Hickey, Jan. 3, 1875. He was one of the building committee during the erection of the present church edifice, which was dedicated Dec. 15, 1865, and had been on the board of trustees since that time, and on the board of stewards since 1875. He gave the society a parsonage, Aug. 12, 1878, and in 1895 exchanged property, putting the value of the old into the new parsonage. His uprightness of character, his loyalty and generous support of the church, his constant and unostentatious relief for the poor, his unusual loving and

CATARRH OF THE STOMACH

A Pleasant, Simple but Safe, and Effective Cure for It

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, sickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

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I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLVENT, five cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVE, and I was completely cured.

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CONSUMPTION

thoughtful care of his home, made him an honor to the Christian profession and a tower of strength to this church.

SAMUEL M. BEALE.

Pindar. — Mrs. Hannah M. Pindar, one of the oldest and most honored members of St. Paul's Church, Lowell, died at Cottage City, Mass., Sept. 28, 1898.

Mother Pindar was converted more than sixty-five years ago, at Great Falls, N. H., and united with the Methodist Episcopal Church, of which she was a loyal member to the day of her death. Two sons and a devoted daughter, Miss Laura Pindar, survive, and tenderly cherish the memory of a godly mother.

She was stricken while at her summer home at Cottage City, and in her last utterance breathed the comforting old hymn learned in her early life, "Jesus, my all, to heaven is gone," etc. Thank God for the experiences of these aged saints!

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NEWS OF THE WEEK

Wednesday, December 14

- The Brooklyn, Texas, Castine and Resolute ordered to Havana, where trouble is expected between the Cubans and Spaniards.
- During a funeral procession in Havana a fight occurred between Cubans and Spaniards in which eleven men were wounded.
- Gen. Brooke made Military Governor of Cuba.
- Bodies of the soldiers killed in Cuba to be brought to Washington and buried in the National Cemetery.
- Several persons killed and many injured by the collapse of a huge gas tank in New York city.
- Resignation of President Dwight of Yale accepted.
- The House by a close vote refuses to take up the immigration bill.
- Three tugboats are searching for the hull of the steamer Portland and her missing victims.
- Sir William Vernon Harcourt resigns the Liberal leadership in the British House of Commons.
- All the members of the Peace Commissions call on President Faure.
- Philippine insurgents reported to be in full control of the northern part of Luzon, and to have subjected friars and other prisoners to atrocious treatment.

Thursday, December 15

- The Pension bill, as reported, calls for \$4,000,000 more than last year.
- Gen. Lee with his staff reaches Havana on the transport Panama.
- The Texas sails from Hampton Roads for Havana; the Badger ordered to San Francisco on her way to Hawaii.
- Eight more of the crew of the wrecked steamer Londonian brought to Baltimore by the steamer Maria Rickmers.
- President McKinley addresses the Georgia Legislature at Atlanta and is enthusiastically received.
- The members of the Astor Battery now serving in Manila have organized an association for the development of the Philippines.
- Philippine insurgents demand the whole of the \$20,000,000 which Spain is to receive from the United States for the islands, as a ransom for the Spaniards held by them as prisoners.
- Insurgents in Iloilo organize the Visayan republic.
- Chinese Empress Dowager grants an audience to the wives of foreign ministers and ambassadors.
- M. Muller elected president and M. Hauser vice-president of the Swiss Confederation.

Friday, December 16

- Urgent Deficiency bill for the Army and Navy passed by the Senate.
- Death of Hon. Calvin S. Brice, former senator from Iowa, aged 53.
- Formation of the American Tin Plate Company under the laws of New Jersey is accomplished; capital stock, \$50,000,000; general headquarters to be in Chicago.
- The search for the Portland has been unsuccessful, and the State gives up the attempt to locate her.
- Potteries of this country effect a combination with \$27,000,000 capital.
- President McKinley visits the Tuskegee (Ala.) Institute and addresses the students.
- The 20th regular infantry regiment now at Fort Leavenworth, Kan., ordered to San Francisco en route to Manila.
- Admiral Dewey cables that the Raleigh has left Manila for New York.
- French Chamber of Deputies votes almost unanimously to loan 200,000,000 francs for the construction of railroads in Indo-China.
- Chinese rebels in Chuen province kill 60 persons and render homeless 20,000 native Christians and several Europeans.



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Saturday, December 17

- House bill to extend customs and internal revenue laws over Hawaii passed without division.
- Bill introduced in Congress to admit Confederate soldiers to Government Soldiers' Home.
- Cuban tariff order signed by President McKinley.
- Agreement reached regarding the disposition of the government archives in Cuba.
- War Department orders transports Mobile and Mohawk prepared to carry 3,600 men to Manila via Suez Canal.
- Fire in Milwaukee, Wis., causes loss of \$100,000.
- American Peace Commissioners leave Paris for this country.
- Unconfirmed report in Madrid that Gen. Gomez is dead.
- Death of Baron Ferdinand James de Rothschild of England.
- Lower house of the Hungarian diet pro rogued by the Emperor.
- Court of Cassation authorizes Dreyfus' counsel to examine evidence in the case.

Monday, December 19

- The battleships Oregon and Iowa arrive at Valparaiso on their way to Honolulu.
- The Texas arrives at Havana from Hampton Roads; the Castine left Boston yesterday for Havana; the Cincinnati is aground in Santiago harbor.
- One man killed and five wounded during a fight in Cerro, a suburb of Havana.
- All the churches in Porto Rico now said to belong to the United States.
- A tablet to the memory of Lieut. F. W. Jenkins, who lost his life when the Maine was blown up, has been unveiled at the Naval Academy, Annapolis.
- Spanish Peace Commissioners return to Madrid.

— A French expedition sent up the Yang-tse-Kiang River.

— The collapse of a building in Paris causes four, and probably more, deaths.

— Monument to dead Russian soldiers unveiled at Galatana, Turkey.

— King Oscar of Sweden is confined to his bed by illness.

— The Prince of Wales has summoned a private meeting at Marlborough House at which plans to prevent the spread of tuberculosis in Great Britain will be discussed.

Tuesday, December 20

- Bill to promote American shipping by mail payments and subsidies introduced into both houses of Congress.
- Resolution introduced in the Senate for a conditional commercial retaliation against Germany.
- Texas franchise tax on foreign corporations declared to be unconstitutional.
- A large fire in Terre Haute, Ind., causes a loss amounting to \$2,000,000.
- Jury in the case of U. S. Senator Kenney of Delaware disagrees, and is discharged; this was his second trial.
- The French government will not submit se-

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cret documents in the Dreyfus case to the Court of Cassation.

— An expedition leaves Tasmania for the Antarctic region.

— The transport Scandia arrives at San Francisco with the 3d Battalion of the 1st New York Regiment, and ninety convalescent soldiers from the Philippines.

Alcohol is found to be the great soul and body destroyer of the Negroes of Africa. A conference is to be held under the call of King Leopold of Belgium, in which England, France and Germany will take part, with a view to restricting the sale of liquor in Africa. Until lately the Negro in that land has been entirely dependent upon outside countries for liquor; but he has now learned the art of converting bananas into alcohol. The New York Tribune says: "The Sierra Leone police are kept busy hunting these stills, but the Negro and banana producing region is boundless, and the illicit practice is quite likely to survive all present efforts for its suppression. The coming convention will discuss the subject in all its aspects, and try to find some means of correcting its worst features and ameliorating its worst effects."

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